

A Help to a National Reformation.

C O N T A I N I N G

An Abstract of the Penal-Laws against

Prophaneness and Vice.

A Form of the Warrants issued out upon Offenders against the said Laws.

Directions to Inferior Officers in the Execution of their Office.

Prudential Rules for the Giving of Informations to the Magistrates in these Cases.

A Specimen of an Agreement for the Forming of a Society for *Reformation of Manners* in any City, Town, or larger Village of the Kingdom.

And His Majesty's Proclamation for Preventing and Punishing Immorality and Prophaneness; and the late Act of Parliament against Prophane Swearing and Cursing; which are to be Read Four times a Year by all Ministers in their respective Churches and Chapels throughout the Kingdom, &c.

To which is added,

An Account of the Progress of the Reformation of Manners in *England* and *Ireland*, and other Parts of the World. With Reasons and Directions for our Engaging in this Glorious Work. And the Special Obligations of Magistrates to be diligent in the Execution of the Penal-Laws against Prophaneness and Debauchery, for the Effecting of a National Reformation.

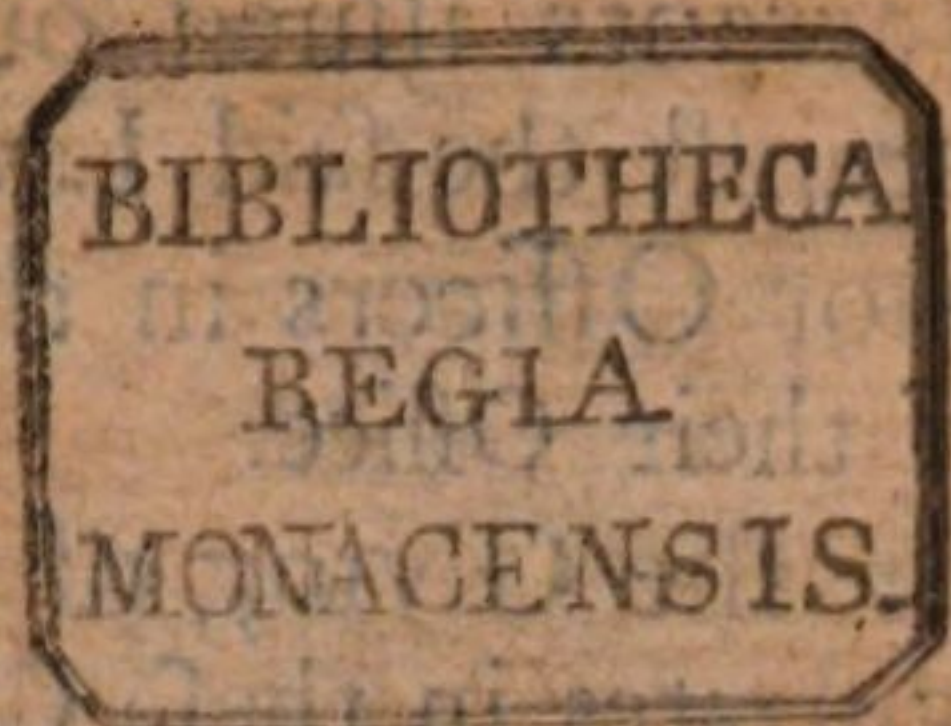
A S A L S O,

Some Considerations offered to such unhappy Persons as are guilty of Prophane Swearing and Cursing, Drunkenness, and Uncleaness, and are not past Counsel.

Printed for the Ease of Magistrates, Ministers, and Inferior Officers, and the Direction and Encouragement of private Persons, who, in any part of the Kingdom, are engaged in the Glorious Work of Reformation, or are Religiously disposed to contribute their Endeavours for the Promoting of it.

The Fourth Edition much Enlarged.

London, Printed by J. Downing in Bartholomew Close: And are to be Sold by him, and D. Brown, Bookseller, without Temple Bar, 1701.



THE PREFACE.

AS we have unquestionable Authority from our Religion, our Laws, and our Government, for the applying our selves to the Promoting of a National Reformation; and have the great Encouragement, for our setting our selves heartily to this pious Work, of a publick Approbation, by a considerable Number of the Lords Spiritual and Temporal, and Honourable Judges of the Kingdoms of England and Ireland, of the Methods by which the Reformation hath been carried on for several Years past with great Success, in both these Kingdoms; and have moreover the Example and Assistance of so many Bodies of Men as are now engaged in it, in several Parts of the Nation, and which, for some Months past, have so exceedingly

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The Preface.

ingly encreas'd in our Cities and Corporations, as to give us hopes that Societies for Reformation will now, in a very little time, be carrying on through all Parts of the Kingdom, and a Reformation of Manners very far advanc'd. So there are published in these Papers such plain and full Directions for all Persons to give their Assistance in this Noble Undertaking, that 'tis to be hoped that Men will not now easily find any just Excuses, under these Encouragements and Advantages, for their declining to assist in it, one way or other, according to their Opportunities and Abilities; who have either a Love to God, or Charity to Man, any just Regard to their Duty, or to the Welfare of their Country or Posterity.

By

An Account of the
PROGRESS
OF THE
Reformation of Manners,
In ENGLAND & IRELAND,
And other Parts of the World.

With Reasons and Directions for our hearty and
vigorous Prosecution of this Glorious Work.

In a Letter to a Friend.

S I R,

I Suppose that you have heard of the *Attempts* that have been made for the Promoting of a *Reformation of Manners*, by the Execution of the *Penal-Laws* against *Prophaneness* and *Debauchery*, at first begun by some few Persons of the Church of *England*, and most of them private Men: That these *Endeavours* have had a very great Success, (particularly for the Suppressing of *Prophane Swearing* and *Cursing*, *Drunkenness*, and *Profanation of the Lord's-Day*, and the giving a great Check to the open *Lewdness* that was acted in many of our Streets) and have been publickly and solemnly Approved by a considerable Number of the *Lords Spiritual* and *Temporal*, and *Judges* of the Kingdoms of *England* and *Ireland*; and have been countenanced occasionally, and in another manner, by most of the other of our Right Reverend

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Bishops, in their *Circular Letters*, printed 1699. (which I shall take some further Notice of). But you may not be acquainted, that these *Endeavours* are carrying on in most Parts of this Kingdom, and in many of those of *Ireland*, as I could enumerate to you if 'twas necessary; and have been lately solemnly Approved by divers of the Nobility, and by the Commissioners of the General Assembly of the Church of *Scotland*, where this Work is now also advancing; and likewise by the Commissioners of several *French* Churches, and by learned Men of other Protestant Countries, in several Parts of *Europe*; and that 'tis to be hoped, that with God's Blessing a great Part of the Christian World will be influenced hereby: The *Account* of these *Societies* being translating into the *Latin*, *French*, and *High-Dutch* Languages, for the Propagating the same Glorious Design in other Nations; by which means a great part of the World will be soon acquainted with this Undertaking, and the Success of it, and, it may reasonably be expected, will be excited to an Imitation: And the rather, since the restraining of Men from public Vices, and open Violations of Religion, hath ever been thought the great Interest and Business of Government, is what the Laws of civilized Nations, tho' they may be more or less severe in different Countries, provide against, *Papists* and *Protestants*, *Jews* and *Mahometans*, agree in. 'Tis certain, that a Reverend Divine, who hath been lately in our Northern Plantations in *America*, by the Appointment of divers of our Bishops, for the Propagating of Christianity there, ordered a whole Impression of the *Account of the Societies* to be printed off, and sent thither, for the Promoting a Reformation by these Methods in those Parts of the World; and that others have been sent into *New-England* for the same purpose; in both which Countries, we hear, that they have already made some Advances in it. And 'tis affirm'd by a Gentleman of Integrity, who is come over from *Flanders*, that

that they have very much suppressed the *Disorderly Houses* in *Brussels*, as he assures me they have wholly done the *Musick-Houses* (which were generally Houses of ill Fame) in *Amsterdam* in *Holland*. From *Switzerland* we were acquainted, *October* last, that an *Account* of our *Societies* was translated into the *High-Dutch* Language, and that they were making some Progress in this Undertaking. And 'twas wrote, *Jan. 12. 1700.* from *Schafhaussen*, That they rejoiced to hear of our Zeal in *England* from an *Account* of our *Societies*, which was there translated; and that they had Examples of the same sort of *Societies*. From *Germany* we have the following Account from *Dr. Frank*, Divinity Professor in the City of *Hall* in *Saxony*, *Jan. 21. 1700.* who writes thus to some Persons in this Place: The eminent Success of your Undertakings hath been made known in *Germany* by the Reverend *Dr. Jablonski*, Chaplain to the newly Crown'd King of *Prussia*, who hath translated the Account of the *Societies* out of the English into the German Language. Nor hath this Gentleman's Labours in it proved unsuccessful: For besides the Good it hath done to the Souls of many particular Persons, who have been awakened thereby to a greater Concern for their Spiritual Edification, it hath had a particular good Effect at *Noremburg*, in that it hath mightily put forward and encouraged a Society, consisting of a great Number of Citizens, who had some time before begun to meet at each other's Houses; upon a religious Account, and from a sincere desire of the Truth, as a very worthy Minister of the Place hath, by the desire of them all, acquainted me, &c. From *Rotterdam* the Famous *Monsieur Jurieu*, hearing of these *Societies*, takes Notice, in a transporting Manner, in a Letter to a Divine in *London*, that amidst the many *Societies* that were in the World about the Concerns of Gold and Silver, and for bringing the Wealth of the *Indies* into other Countries, he had at last heard a most reviving Account of pious Persons united in very successful Methods for the Extirpation of Vice and Prophaneness, and the bringing

bringing down of the *Riches of Heaven*, for which he praises God, and conceives great hopes from hence, that those happy Days may ensue to the Christian World which holy Souls so ardently desire and long for. A Gentleman at *St. Galle*, in his Letter bearing date the 19th of *May*, 1701. writes to his Friend in *England*, That the setting up of Societies was recommended to a large Synod of Divines, at their late Meeting at *Zurich*, as the best Expedient for the Engaging Men to a religious Course of Life: That the *Account of our Religious Societies*, which was translated and printed at *Zurich*, was much enquired after: That Orders had been given from other *Protestant Cantons*, for the buying up some Numbers of them: That Monsieur *Scherer* had put into the *German Language* the *Account of the Societies for Reformation of Manners*, which was then in the Press, and he hoped would be printed off in a few days; that 'twas intended to be dedicated to the States, and that Care was taken to make it known all over *Germany*. And Monsieur *Ostervall* tells us, in a Letter dated *April* the 6th, 1701. from the Principality of *Newcastle*, That he had printed off there an *Account of our Societies*; and that since that was done, the pious Designs formed in *England* were there approved, &c. And *April* the 11th, 1701. he again says, That their Consistory being last Week assembled, resolved to buy up some Hundreds of the printed Copies of the Societies; and that they were sent to all the Consistories of that State, in order to dispose them to a *Reformation of Manners*, and to the setting up of *Schools*; and that the Magistrates of *Newcastle* were addressed to by them for Orders and Laws against *Vice* and *Immorality*, which they had already obtained.

I could, Sir, add to the Particulars I have mentioned, but these are sufficient to satisfy you, that the Persons that have the best Information in these Matters have no reason to doubt, that the Success of our Methods of Reformation

mation here, which have been above Twelve Months published, have given Occasion to some of the Nations beforementioned, to whom an Account of our Proceedings herein have reached, to set about the same Work; and that it will influence those that are remoter when it is more generally known to them by the Translations of the *Account of the Societies* into the more general Languages, which are either perfected, or are carrying on in several Countries. And now, *Sir*, give me leave to say, Can it become any that would be reckoned Christians, that have this great Affair laid before them, to be unconcerned whether these Attempts for the beating down of *Prophaneness* and *Vice*, which have so spread in the World, be carried on not only in these Three Kingdoms, and in our Neighbouring Nations, but through the Christian World; whether the Cause of Religion or the Devil's Interest prevails, to stand Neuter at a time when their Fellow-Christians are successfully engaged in the defence of our Religion against its Enemies, in their bold Attacques against it? But, *Sir*, to speak with a little more freedom to you, Can you think it either justifiable or honourable for one under your Character to satisfy your self with talking judiciously against the Impieties of the Age, with speaking kindly of those that are concerned in the Suppressing of them; or even with acting so faintly in this matter, as to discourage any that may be concerned with you in it from the Prosecution of it, and others from Engaging in so pious a Work? No, surely this is a time for all that carry the Face of Christians to exert the utmost of their Interest and Authority, to join their Heads, Hearts, and Hands, in this Noble Undertaking. This therefore is what I most earnestly recommend to you, that you would be of the happy Number of those that give their hearty and zealous Assistance in this pious Enterprize, wherein the Honour of Almighty God and the Good of the World seem to be

so much concerned, and thereby become a Benefactor to Mankind. And that you may not be discouraged from Engaging in it for want of Direction how to promote it, I have herewith sent you such Materials as may enable you to set about it with great Advantage after you have humbly supplicated the Divine Direction and Aid in so weighty an Affair; and which will, I conceive, leave you the more without Excuse, if you do not in some measure what you shall conclude, upon your most solemn Deliberation upon this Proposal, it behoves you to do therein.

You have first of all, in the *Account of the Societies for Reformation of Manners* in England and Ireland, which I have sent you, a Narrative of the *Beginning and Success* of the *Endeavours of Reformation*, and a general Scheme of the *Undertaking*, with a Perswasive to Men of all *Ranks and Denominations*; and a particular Address to *Ministers and Magistrates*, who have their special Obligations laid before them to be zealous in it: To which are added, His Majesty's *Proclamation* against *Prophaneness and Vice*, and the *Act of Parliament* against *prophane Swearing and Cursing*, which Ministers are to read Four times a Year in their Churches and Chappels; and an *Abstract of the Laws* which Magistrates are to execute for the Suppressing of *Prophaneness and Debauchery*, &c. And in the little Book, call'd, *A Help to Reformation*, besides the *Proclamation, Act of Parliament*, and *Abstract* beforementioned (which are printed for the Use of Magistrates and Ministers,) Magistrates have *Forms of Warrants*, and of a *Register*, in those Cases; Inferior Officers have *Instructions* laid before them for their Executing of their Office with the greatest Advantage; and private Persons have *Prudential Rules* for the giving of *Informations*, and the raising of *Societies*; which *Societies*, I must observe to you, have been, from the beginning of this Undertaking, and will still be, the great Engines for the carrying of it on: And that therefore the most considerable Service that can generally be done in it, will be,

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in the *Forming of Societies*: Infomuch, that it will seldom fail to go on slowly, and with Obstruction, in that Place where there is not a Society of this kind: but much more easily, steadily and successfully, in any Town or Village where there is one in or near it, tho' it consists but of a few Persons. I have likewise, *Sir*, sent you some *Blank-Warrants* for particular Offences, which those that give Informations are to keep by them, and to fill them up when they have any Informations to give against any prophane and vicious Persons, with the Offenders Names, Offences, Places of Abode, &c. and to carry them thus filled up to the Magistrates; and being signed by them after their Informations are taken upon Oath, to send or carry them to the best disposed Constables to be executed, for the Ease of Magistrates and their Clerks, who, when they happen to be no hearty Friends to these Proceedings, will have the less Occasion to be prejudiced against them, and consequently will the less discourage them, when they have not the Trouble of so much as writing, filling up, or sending out of a Warrant. You have moreover sent you some *Lists* of the Names of a vast Number of *Lewd* and *Disorderly* Persons, besides *Common-Swearers*, *Drunkards*, &c. as by the Diligence chiefly of only one Society of Persons, who apply themselves principally to the Suppressing of *Lewd* and *Infamous Houses*, have been brought to Punishment in or near the City of *London*. By which you may be more sensible, what a horrid Nursery of *Prophaneness* and *Debauchery*, what a Sink of *Uncleaness* this City would have been, and what Ground we have to believe, that *Irreligion* would have more and more prevailed through the whole Nation, had it not been for the *Endeavours* of the *Societies*; and that you may be more fully convinc'd, with what more Advantage Men proceed in Societies, than they can possibly do alone; tho' I am apt to think, that the *Casuits* will not tell you, that Men are not to act singly at such a

Juncture as this, for the Suppressing the publick Dishonour of the *Name*, the *Day*, and the *Laws* of *God*, when they find none to unite with; that they are not to endeavour to do that Good that is in their Power to do, because they can't do as much Good as they would: And the Advantages which this City and the County that surrounds it, hath received from these *Societies*, you will find have been lately very gratefully acknowledged by the *Grand-Jury* of the City of *London*, and the Gentlemen of the *Grand-Inquest* for the County of *Middlesex*, in their *Presentments*, which are now published. I must add, that you may likewise very much promote this Work, by Influencing of Magistrates to do their Duty vigorously herein; by Furthering in as many Places as you can the Choice of good *Officers* in Corporations, who will have a sense of the Obligations that their Oath and Office lay them under, to endeavour to be serviceable in this Matter; and by letting Constables know how great a Power they have for the Suppressing all publick Disorders of this kind: And by Endeavouring by your self and Friends to encline them to exert their Power in going about into Streets, Markets, and other publick Places, on Week-Days, for the taking up of *Drunkards*, *Swearers*, &c. and carrying of them before Magistrates; and on the Lord's-Day, by inspecting into *Publick-Houses*, for the Preventing of *Tipling*; and by Taking up of *Drovers*, *Carriers*, &c. that travel on that Day, and such as are found at *Unlawful Sports*, and *Pastimes*, as they are directed in the *Help to Reformation*. One or two Constables that shall thus Exercise their Office, will be able very much, if not wholly, to prevent all Disorders of this kind in most Cities and Corporations of the Nation. I am assured, that in divers Corporations of this Kingdom, as well as in *Ireland*, religious Men have voluntarily taken the Constable's Office upon them, for the more effectual carrying on of this Design.

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Herein then your Endeavours are like to be more serviceable than in any other thing that I can easily Instance, unless it be in the Promoting of the * giving of *Informations* against Offenders, or in the raising of *Societies*; by which *Societies* many proper Measures will be thought of, and this Undertaking be put upon the most lasting Foundation. And these are the Methods which we find recommended by the Lord Arch-Bishop of Canterbury, in his *Circular Letter*, dated April 4. 1699. in which the Bishops of that Province in their joint Letter concurred. The remarkable Words of which Letter * are these: Every pious Person of the Laity should, if need be, be put in Mind, that he ought to think himself obliged to use his best Endeavours to have such Offenders punished by the Civil Magistrates as can be no otherwise amended; and that when he hears his Neighbour Swear, or Blaspheme the Name of G O D, or see him offend in Drunkenness, or Prophanation of the Lord's-Day, he ought to give the Magistrate notice of it. In such a Case to be called an Informer, will be so far from making any Man odious, in the Judgment of sober Persons, that it will tend to his Honour, when he makes it appear, by his unblameable Behaviour, and the Care that he takes of himself and his Family, that he doth it purely for the Glory of God, and the Good of his Brethren. Such well disposed Persons as are resolved upon this, should be encouraged to meet as often as they can, to consult how they may most discreetly and effectually manage it in the Places where they live.

* See the Account of the Societies for Reformation of Manners in England and Ireland, p. 58, 59, 60, &c.

|| The Arch-Bishop of Canterbury's Circular Letter to the Bishops of his Diocess, p. 4, 6.

Here then Ministers are obliged by their Bishops to put the Laity in Mind of giving of Informations to Magistrates against Prophaneness and Vice, as a Matter of Duty, and an honourable thing; and to encourage them to meet frequently

quently together; and to consult how they may discreetly and effectually manage it in the Places where they live. And in the fourth Page of this *Letter*, the Clergy are directed to invite the Church wardens of their several Parishes, and other pious Persons among the Laity, to join with them in the Execution of the most probable Methods that can be suggested for the carrying on a Reformation of Manners: And we are told, that from such Meetings we may expect happy Effects. And in the same page 'tis observed, that from such Meetings happy Advances have been already made towards a *Reformation of Manners*, which is express'd in these Terms: *From the visible Success of that*

* London and Westminster.	* Cities in my Neighbourhood do promote true Piety, and a Reformation of Man- ners.
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Now then you have the declared Judgment before you of most of our Learned Prelates concerning our giving of Informations, and our Associating for the consulting upon the most probable Methods of *Reformation*, and their Judgment with the beforementioned Approbation of Societies, (published in the *Account of the Societies for Reformation of Manners*) of so many Persons celebrated for Wisdom and in high Stations in the Church and State, who have herein not only declared their Opinion, “that the design of putting the Penal-Laws in Execution, for the Suppressing of *Prophaneness* and *Debauchery*, is for the Honour of Almighty God, and tends to the Advancement of Piety and Virtue, and the publick Good both of Church and State, and cannot fail of being approved by all good Men: But that the Method likewise (as the carrying of it on by *Societies*) is most proper, and, with the Blessing of God attending it, is most likely to prove effectual for the Promoting a *Reformation of Manners*, will afford you an Argument to stop the Mouths of such Persons as either from unhappy Principles, or their Unwillingness

ness to be reformed themselves, may be endeavouring to raise Objections against the giving of Informations, and the Meetings of pious Persons, to concert the most advisable Methods of Suppressing *Prophaneness* and *Vice*, which we call in other terms *Societies for Reformation of Manners*.

But if these things will not silence them, you may then ask them, Whether they can in truth think it does become those that pretend to have a Love for God and their Neighbour, contentedly to hear, without taking any Notice of it, such a Multitude of those that call themselves Christians using, without Fear or Shame, the most horrid *Oaths* and *Execrations* in their ordinary Conversation, even imprecating Damnation on themselves and others, as an Ornament of Speech; to see *Drunkenness* pass among them for good Humour, and *Lewdness* for good Breeding; *publick-Houses* to become Stews for the Entertainment of Mens Lusts in all Parts of the Town; and Herds of *Lewd-Women* to be continually soliciting of Men to *Lewdness* in the open streets; the *Lord's-Day* prophaned in the most impudent Manner, by Mens following their Trades or ordinary Callings, even keeping open Markets on it, or spending it in Gaming, Tipling, and Excess; in short, to see their G O D publicly dishonoured and blasphemed, and his Laws trampled on, their Religion professedly attacqued, and Multitudes of Souls thus to go on in a full Carier to Destruction, and their Country thereby to be in manifest danger of being ruined, when 'tis so much in their Power, in this happy Juncture more especially, to prevent these Enormities, which are attended with such dreadful Consequences, by their joining their Assistance with their Fellow-Christians in furthering the Execution of the known Laws of the Land against them, (which so many Thousand Magistrates and Inferior Officers have Oaths and Trusts upon them to see executed, how shamefully soever the generality of them have neglected it) and, on the other side, whether it is
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not a most desirable thing, and of mighty Advantage to Religion, that the greatest Temptations to the Sins to which Men are either accustomed, or have a natural propensity, should be taken as much as may be out of their way, and the Avenues to them stopped, that we might converse with our Neighbours, or at least go abroad in the World, without the greatest danger of wounding our Consciences, or of being laugh't at and scorned for behaving our selves as becomes Christians; to have Religion delivered from the Contempt that prophane and vicious Men have so much brought upon it, by their Impunity, and publick countenance in their open and insolent Violations of it, to have their wicked Combinations broke, and frequent and publick Examples of *Prophaneness* and *Vice* taken out of publick View, National Sins (that bring National Judgments to be) suppress'd, Virtue appear honourable and desirable, Vice infamous and detestable; and, lastly, Men brought to a regard to Sacred things, to Consideration, and a serious Enquiry into the Nature of Religion, and this by the Execution of the Penal-Laws against *Prophaneness* and *Debauchery*, in conjunction with all the other pious and proper Methods, as of *Instruction*, *Admonition*, *Reproof*, &c. that are taken by the *Societies* for this end.

When they have allowed these things to be such highly desirable and necessary things, as that unless they are in some measure effected, or at least some other extraordinary Methods are set on foot than are at present pursued, there appears no probability that the *Tide of Wickedness* will be stopped, and *Religion* flourish among us, you may then ask them further, whether these things are not what the *Societies for Reformation* do not only directly pursue, but have so much already promoted; that how bad soever our State is with respect to these Matters, yet that 'tis undoubtedly far better, generally speaking, than 'twas when these Endeavours begun, when for that we were under

under such unhappy Circumstances, (which I forbear to mention) that if this *Undertaking* had not been set on foot, we were, I conceive, likely to have been one of the most debauched Nations, in Principles and Practice, perhaps in the Christian World. If they will deny these things, which they will not without great Immodesty, you may then desire them honestly to give you their Reasons for their contrary Sentiments, rather than secretly to raise Prejudices against this Design; and that they would also at the same time propose, as is, I think, reasonable they should do, other more Christian and practicable Methods for the Retrieving of Virtue and Religion among us; which, as they are professed Christians, they will surely allow to be necessary to be endeavoured in one way or other. And if they can prove to you, which they can never do, in contradiction, I conceive, to Holy Writ, and the general consent of Mankind to the contrary, that our joining our Endeavours in a regular way, for the Suppressing of *Prophaneness* and *Vice*, by the Execution of Humane Laws, is not a Christian Undertaking, it will then perhaps appear to you more reasonable and honourable for them either secretly to undermine, or publickly to oppose it, after it hath moreover been declared, by so many Persons in publick Authority, to be for the publick Good both of Church and State, and the most likely way of promoting a *National Reformation*, and hath evidently proved so successful for this End.

But till this is done, they must give us leave to think, that such Persons as out of a Love to God and Man are employed in Endeavouring, by legal and proper Methods, the preventing the Destruction of so great a Number of Souls in our own and other Kingdoms, and of National Judgments, are engaged in a *blessed Work*; from which 'tis to be hoped, that neither their unaccountable *Prejudices* and *Reproaches*, nor the *Difficulties* and *Sufferings* which are brought upon them by their means, from profligate Persons,

Persons, in their discharging their Duty therein, will not discourage or deter them; and that 'tis exceedingly much for the Honour of this *Undertaking*, that after so many Thousand Persons have been punished for their *wicked Practices*, and a far greater Number must in all reason be supposed to have been restrained, in some measure at least, from their *sinful Indulgencies*, within the *Ten Years* that this *Design* hath been pursued, no Man, that I hear of, since the *first Opposition* to this *Enterprize* in its Infancy, hath ventured his Reputation so far, as to publish with a Name any Objections against it, to tell us any ill consequences that it hath produced to either *Church* or *State*, to charge any *Vices* on those that have been employed in the *Forming* and *Carrying* of it on, or *Irregularities* in their *Conduct* in this *Undertaking*, tho' in all this time the *Enemies of Reformation* have surely had a sufficient Opportunity to consider of these Matters; so that this *Design* stands at this time so fair in all respects with the World, that even since the *publick Approbation* of the *Societies of Reformation* by many of our Bishops, &c. in the printed Account of them 1698. and of almost all the rest of them in their *Pastoral Letters* beforementioned, about the

* The Lord Bp. of Gloucester's Sermon to the Societies for Reformation, preach'd June 26. 1699. p. 20.

same time, one of that Reverend Body, the * Lord Bishop of Gloucester, in his printed Sermon preach'd to the Societies 1699. tells them, That the Service they are employed in is incomparably the most noble and highly Praise-worthy that it could be possible for them to be engaged in. And as for Jealousies of ill Consequences of their Societies, he says, that he never heard one wise Word said on that Topick, and perswaded himself he never should: And then professes the greatest Hope he hath that God hath still Mercy in store for us, is from the Excellent Spirit with which He hath endued so great a Number of good Christians among us, for the running down of Wickedness, by the most justifiable means, in their respective Stations;

*Stations; and the Encouragement that his Majesty hath given to them, &c. || The Lord Bishop of Ely, about Three Months since, on the same solemn Occasion, not only highly commended and encouraged the Zeal of those that are engaged in Societies, for the carrying on of a Reformation, but declared, That he never heard that any of the Persons that were concerned in the Work of Reformation were chargeable with any of the Vices that they were concerned in Suppressing; and that they were Men of Virtue, &c. and fit Persons to be employed in this glorious Undertaking. The † Lord Bishop of Salisbury, in his printed Sermon preach'd to the Societies, March 1700. hath these Expressions, speaking of the Endeavours of the Societies: It gives us some small beginnings of Hope, that in and about this great City there has been for some Years a Spirit stirring, that looks like a reviving, as if our dry Bones could live again: Blessed be God for this door of Hope which He is thus opening, and blessed be they of the Lord who have offered themselves so willingly before Him, and before all the People, their Names shall be of a good Savour in the present, and in the succeeding Generations, who have begun to set forward so Noble a Design, to put a stop to so many vicious Practices, and to raise a Spirit of true Piety among us. These are the SALT of the Earth, the PILLARS of it, and the LIGHT of the World. And to add no more, (tho' I could divers Instances) * the Lord Bishop of Chester, in his Sermon preach'd to the Societies the last Month, applied himself in these Terms to the Persons employed in the Reformation of Manners: You who are concerned in Societies, on purpose for the Promoting this great and noble Design, have no*

|| The Lord Bp. of Ely's Sermon to the Societies for Reformation, preach'd Dec 30. 1700.

† The Lord Bp. of Salisbury's Sermon to the Societies for Reformation, preach'd March 25. 1700. p. 26, 27, 28.

** The Lord Bp. of Chester's Sermon to the Societies for Reformation, preach'd March 31. 1701.*

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doubt met with great Opposition, especially when you first entered upon it; but by how much the greater that was, by so much the greater will your Reward be. The most difficult part of your Work is already over, and your Progress for the future will be daily more easie. You have the Hearts and Prayers of all good Men with you; yea, the Almighty Lord and Governour of the World is on your side. Since it is his Cause you have undertaken, you need not fear, tho' all the Powers of Earth and Hell should be mustered up against you. Go on therefore courageously in the Work you have so happily begun, and in which you have hitherto met with Success beyond your Hopes; many even of the most remote Parts of the Nation have already followed you, and the rest, when they shall come to be better acquainted with it, may be influenced by your Example, till by degrees such a General Reformation may ensue as may make this a happy Nation, and may render your Names for ever Blessed who have been the Chief Instruments of it.

It may not be an unnecessary Caution that I now give you, notwithstanding all the Advantages that I have here laid before you for your engaging vigorously in this Noble Design, not to be easily discouraged by the small Number of your Friends, or others, that may heartily concur with you in it, upon its being recommended to them, at the first especially. The Number of zealous and prudent Christians are, I doubt, few in comparison with the lukewarm and prophane, in most Places: *Four or Five* of these will make a good Beginning in any Place, tho' they should be of the *Inferior Rank*; of which sort of Men, I conceive, *Societies* may generally be more easily rais'd; not only because these are of the far greater Number, but because Men of *Title* and *great Estates* too seldom apply themselves to *religious Undertakings*, wherein much *Trouble* or *Shame* may be expected: Nor are you to be disheartned by the Backwardness of *Magistrates*, if it should fare so hard with you, as that you have but one *Magistrate* near you that hath a just sense of his *Duty* in this respect,
and

and that will readily receive *Informations*; and others, in defiance of all their *Obligations*, in Contempt of the repeated *Commands of the Government*, and in manifest Contradiction to their *printed Orders of Sessions*, (wherein they formally invite good Christians to give *Informations* against the *Breaches of the Laws*, and promise to give them all due *Encouragement* in it) will do it only because they can't avoid it, and therefore act with *Discouragement* to faithful Officers, and such other pious Persons as out of a Love to God and their Neighbour bring them *Informations*, by giving them unnecessary Delays, and putting them under all manner of Disadvantages when they attend upon them on this Occasion: Nor by the Reproaches of *bad Men*, nay, of *Friends and Relations*, when you have the Laws of God and of the Nation, His Majesty's and your late Representatives in Parliament Declarations, the publick Approbations of Ministers of State, so many Lords, Bishops and Judges of Two Kingdoms, and of the Nobility and Clergy of the Third, the Assistance of those that are already engaged in this *Undertaking*, and your own Conscience on your side. If this is a good Work, such *Discouragements* as these are to be expected in so degenerate an Age as we are fallen into, since *Oppositions*, either publick or private, under one pretence or other, to good *Designs*, for the beating down of the Devil's Kingdom, have ever been in the World, and may, I think, ever be expected from wicked Men, who are the Devil's Instruments, whilst there are any such in it. Nay, such Obstructions as I have mentioned, and others of the same kind, have been, and may still be met with from many of those as are not accounted the worst sort of Men, and from whom *Encouragement* and *Assistance* in these Matters might reasonably be hop'd for; tho' it may in truth appear a very shocking thing, and I am apt to think will be so to the Ages to come, that such as are not thought to be

the Enemies of God and Religion, should with any Countenance continue to give open Obstructions to *pious* and *legal, proper* and *successful Methods* of putting the Laws of the Land in Execution for the Suppressing of Prophane-ness and Vice, and the Saving of their Country from Ruine; and especially that they should do this in a *Protestant Country*, where these Methods have been approved in so publick and solemn a Manner, by so many Persons in Authority in *Church and State*, that few, if any good Designs that have been set on foot in it, or in any other Christian Country, have ever been. *Oppositions* and *Sufferings*, when they encounter us in this glorious Cause, are then, I think, to be born with Patience, if not with Cheerfulness, out of a Love to God and our Neighbour, and in hopes of an Everlasting Recompence for all our Sufferings in the Cause of our Lord and Master on the other side of the Grave.

To conclude, Sir, you are, I hope, by this time of Opinion, that there hath not been a matter of greater consequence proposed to you, perhaps in your Life, or a greater Opportunity offered you of doing more Good to the World, nor probably ever may be. God grant that you may have a right Understanding of it, and a Will to act accordingly, zealously to pursue all proper Methods of Reformation, so as may be most for the Honour of God, the Interest of Mankind, and your Everlasting Comfort. I may possibly, Sir, in a Month or two desire of you the *Trouble*, I hope I might more justly say the *Pleasure*, of an Account of some considerable *Progress* that you have made in this *great Affair*, directed to such a Place as I may give you Notice of in my *Letter*, when I may send you such other *Directions* as may be thought necessary, tho, I presume, that these I have now communicated to you, with those contained in the Books I herewith send you, and which your own Judgment and Experience may supply you with, may, generally speaking, be sufficient not only for yours and your Friends acting *vigorously* and with *Advantage* in
the

the Places near you, but to enable you and them to set this Matter on foot in any *Town* or *larger Village* of the Kingdom, where you have an *Acquaintance* with, or but the bare Knowledge of any religious and tolerably prudent Person, to whom you may know how to send the Books I have mentioned; and shall communicate the Directions I have given you in this *long Letter*, for your full Instruction in this pious Work.

S I R,

Yours.

POSTSCRIPT.

I Should, Sir, tell you, that the little Discourses against *Prophane Swearing and Cursing, Drunkenness, Unclean-ness, and Prophanation of the Lord's-Day, &c.* and the *Answer to the scandalous Objections that are made by ill or ignorant Men against such pious and useful Persons as, out of a Love to God and their Neighbour, give Informations to Magistrates of these Enormities*, which are sent you, with the other Books, may be given as there is Occasion to such as are guilty of any of these Offences, and especially by such as inform against them, and at that time, if it may be convenient, that they are convicted of those Offences by the Magistrates; (with whom, or their Clerks, some Number of them may be lodg'd, to be thus disposed of) for the furthering of their Repentance for their Sin, that they may avoid the everlasting Punishment of it at a time when they are so apt to be awakened to Consideration, and a sense of their Sin, which are great Steps towards Conversion, by the temporal Punishment and Shame that is inflicted upon them;

them; and that moreover such Offenders may be fully convinc'd; that the Persons that bring them to Punishment do therein as becomes good Christians, and Members of the Community, for religious Ends, and with charitable Intentions towards them; and may not therefore add to their Sin and Folly by entertaining any unchristian Resentments for their thus acting; and this is a Method that I find is recommended by those that are concerned in some of the *Societies for Reformation*, who have given away, at their own Expence, not less than *Thirty Thousand* of these little Discourses, besides about *Ten Thousand* of the larger Books which I have sent you relating to this Design. I might have likewise added, that this Work may be very much promoted by yours and your Friends acquainting well-inclined Persons, that they may be very serviceable in buying up and giving away of any of these Books, as the *Account of the Societies*, and the *Help to Reformation*, which are now, for the more general Benefit of the Publick, sold at a very unusual cheap Rate; and may be had cheaper by such as are religiously disposed to buy up any Number of them, to disperse them among Magistrates, Inferior Officers, and other of their Acquaintance, for the engaging and fully directing them in this glorious Undertaking.

This Letter being published for general Use, is printed in a Sheet of Paper, with a blank side, (on which common Business may be wrote) for the Conveniency of sending it by the Post, to any well disposed Persons in any Part of the Kingdom, for the Promoting of the Work of Reformation. Price 1d.

By



By the KING,
A PROCLAMATION,

For Preventing and Punishing

Immorality and Propbaneness.

WILLIAM R.

Whereas We cannot but be deeply Sensible of the great Goodness and Mercy of Almighty God, in putting an End to a Long, Bloody and Expensive War, by the Conclusion of an Honourable Peace; so We are not less touched with a Resentment, that notwithstanding this and many other great Blessings and Deliverances, Impiety, Propbaneness and Immorality do still abound in this our Kingdom: And whereas nothing can prove a greater dishonour to a well-ordered Government, where the Christian Faith is professed, nor is likelier to provoke God to with-

Draw his Mercy and Blessings from Us, and instead thereof, to inflict heavy and severe judgments upon this Kingdom, than the open and avowed Practice of Vice, Immorality and Profaneness, which amongst many Men has too much prevailed in this Our Kingdom of late Years, to the high Displeasure of Almighty God, the great Scandal of Christianity, and the ill and fatal Example of the rest of Our Loving Subjects, who have been soberly Educated, and whose Inclinations would lead them to the Exercise of Piety and Virtue, did they not daily find such frequent and repeated Instances of Dissolute Living, Profaneness and Impiety, which has in a great Measure been occasioned by the Neglect of the Magistrates not putting in Execution those good Laws which have been made for Suppressing and Punishing thereof, and by the ill Example of many in Authority, to the great Dishonour of God, and Reproach of our Religion; Wherefore, and for that We cannot expect Increase or Continuance of the Blessings We and our Subjects Enjoy, without providing Remedies to prevent the like Evils for the future, We think Our selves bound, by the Duty we owe to God, and the Care We have of the People committed to Our Charge, to proceed in taking effectual Course, that Religion, Piety and good Manners may, according to Our hearty Desire, flourish and Increase under Our Ad-
mini-

ministration and Government; and being thereunto moved by the pious Address of the Commons in Parliament Assembled, We have thought fit, by the Advice of our Privy Council, to Issue this Our Royal Proclamation, and do Declare Our Royal Purpose and Resolution to Discountenance and punish all manner of Vice, Immorality and Profaneness in all Persons from the highest to the lowest Degree within this our Realm, and particularly in such who are Imploved near Our Royal Person; and that, for the greater Incouragement of Religion and Morality, We will, upon all Occasions, distinguish Men of Piety and Virtue by Marks of our Royal Favour. And we do expect, that all Persons of Honour, or in Place of Authority, will to their utmost contribute to the Discountenancing Men of Dissolute and Debauched Lives, that they being reduced to Shame and Contempt, may be enforced the sooner to reform their ill Habits and Practices, that the Displeasure of Good Men towards them may supply what the Laws (it may be) cannot wholly prevent. And for the more Effectual Reforming those Men, who are a Discredit to Our Kingdom, Our further pleasure is, and We do hereby strictly Charge and Command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical and Civil, and

other Our Subjects, whom it may Concern, to be very Vigilant and Strict in the Discovery and the Effectual Prosecution and Punishment of all Persons who shall be guilty of Excessive Drinking, Blasphemy, prophane Swearing and Cursing, Lewdness, Profanation of the Lord's-Day, or other Dissolute, Immoral or Disorderly practices, as they will Answer it to Almighty God, and upon pain of our highest Displeasure. And for the more Effectual proceedings herein, We do hereby Direct and Command Our Judges of Assizes and Justices of Peace to give Strict Charges, at the respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to Offend in any the kinds aforesaid; and also of all Persons that, contrary to their Duty, shall be Remiss or Negligent in putting the said Laws in Execution; and that they do at their respective Assizes and Quarter Sessions of the Peace cause this our Proclamation to be publickly Read in Open Court immediately before the Charge is given. And We do hereby further Charge and Command every Minister in his respective Parish or Chappel, to Read or cause to be Read this Our Proclamation, at least four times in every Year, immediately after Divine Service, and to incite and stir up their respective Auditories to the Practice of Piety and Virtue, and the avoiding of all Immorality
and

and Profaneness. And to the End that all Vice and Debauchery may be prevented, and Religion and Virtue practised by all Officers, private Soldiers, Mariners or others, who are Employed in Our Service, either by Sea or Land, We do hereby strictly Charge and Command all Our Commanders and Officers whatsoever, That they do take Care to Avoid all Profaneness, Debauchery, and other Immoralities, and that by the Piety and Virtue of their own Lives and Conversations they do set good Examples to all such as are under their Authority, and likewise to take Care and Inspect the Behaviour and Manners of all such as are under them, and to punish all those who shall be Guilty of any the Offences aforesaid. And whereas several Wicked and profane Persons have presumed to print and publish several pernicious Books and Pamphlets, which contain in them Impious Doctrines against the Holy Trinity, and other Fundamental Articles of our Faith, tending to the Subversion of the Christian Religion, therefore for the punishing the Authors and Publishers thereof, and for the preventing such Impious Books and Pamphlets being published or printed for the future, We do hereby strictly Charge and prohibit all Persons that they do not presume to write, print or publish any such pernicious Books or Pamphlets, under the pain of Incurring Our high Displeasure,

sure, and of being punished according to the utmost Severity of the Law. And We do hereby strictly Charge and Require all our loving Subjects to discover and apprehend such Person and Persons whom they shall know to be the Authors or Publishers of any such Books or Pamphlets, and to bring them before some Justice of Peace or Chief Magistrate, in order that they may be proceeded against according to Law.

Given at Our Court at *Kensington* the four and Twentieth Day of *February*, 1697. In the Tenth Year of Our Reign.

G O D Save the K I N G.

Anno

Anno Sexto & Septimo

GULIELMI III. REGIS.

An Act for the more Effectual Suppressing Prophane Cursing and Swearing.

WHereas it is found by Experience, that an Act of Parliament made in the One and twentieth Year of the Reign of King *James* the First, Intituled, *An Act to Prevent and Reform Prophane Swearing and Cursing*, hath proved Ineffectual to the Suppressing of those detestable Sins, by reason of some Deficiencies in the said Act, Be it therefore Enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by the Authority of the same, That if any Person or Persons shall (after the Four and twentieth Day of *June*, in the Year of our Lord, One thousand six hundred ninety five) Prophanely Swear or Curse in the presence or hearing of any Justice of Peace of the County, Riding or Division, or of the Mayor, or other Head Officer or Justice of Peace for any City or Town Corporate, where such Offence is or shall be committed, or that shall be there-

of Convicted by Oath of one Witness, or by the Confession of the Party Offending, before any Justice of Peace of the County, or Mayor, or Bayliff, or other Chief Officer or Justice of the Peace of such City or Town Corporate, where the said Offence shall be committed, That then, for every such Offence, the Party so Offending, shall Forfeit and Pay to the Use of the Poor of the Parish, where such Offence or Offences shall be committed, the respective Sums herein after mentioned (that is to say;) Every Servant, Day-Labourer, Common Soldier and common Seaman, One Shilling, and every other Person, Two Shillings; And in case any of the Persons aforesaid, shall after Conviction Offend a Second time, such Person shall Forfeit and Pay double; And if a Third time, treble the Sum respectively by him or her to be paid for the First Offence.

And it is hereby further Enacted, That upon Neglect or Refusal of Payment of the said Forfeiture, any Justice of Peace, of the County, Riding or Division, or Mayor, or other Head Officer, or Justice of Peace of any City, or Town Corporate, where the said Offences shall be committed, shall and are hereby Authorized and Required to Direct and Send his Warrant to the Constable, Tythingman, Church-Warden or Overseer of the Poor of the Parish where the Offence shall be committed, or where the Offender shall inhabit, thereby commanding them, or some one or more of them, to Levy by Distress and Sale of the Goods of the Offender, the Sum so Forfeited,

feited, for the Use of the Poor of the Parish as afore-
said; And in case no such Distress can be had, then
every such Offender, being above the Age of Six-
teen Years, shall, by Warrant under the Hand and
Seal of the said Justice of Peace or other Officer, as
aforesaid, be publickly set in the Stocks for the space
of One Hour for every single Offence, and for any
Number of Offences, whereof he shall be Convicted
at one and the same time, then Two Hours; And
if the Party Offending be under the Age of Sixteen
Years, and shall not forthwith Pay the said Forfei-
tures, then he or she shall, by Warrant, as aforesaid,
be Whipped by the Constable, or by the Parent,
Guardian or Master of such Offender in the presence
of the Constable.

And be it further Enacted, That if any Ju-
stice of the Peace, or Chief Magistrate, shall wilfully
and wittingly omit the Performance of his Duty in
the Execution of this Act, he shall forfeit the Sum
of Five Pounds, the one Moiety to the Use of the
Informer, to be Recovered by Action, Suit, Bill,
or Plaint, in any of His Majesties Courts at *West-*
minster, wherein no Essoign, Protection or Wager
of Law shall be Allowed, nor any more than one
Imparlance.

And it is hereby further Enacted, That if any
Action or Suit shall be Commenced or Brought a-
gainst any Justice of Peace, Constable, or other Of-
ficer, or Person whatsoever, for doing or causing to
be done any thing in purtuance of this Act, concern-
ing the said Offences, the Defendant, in such Action,
may

may Plead the General Issue, and give the Special Matter in Evidence; And if upon such Action Verdict be given for the Defendant, or the Plaintiff become Nonsuit, or discontinue his Action, then the Defendant shall have Treble Costs.

Provided always, and it is hereby Enacted, That no Person shall be prosecuted or Troubled for any Offence against this Statute, unless the same be proved or Prosecuted within Ten Days next after the Offence committed.

And it is further Enacted by the Authority afore said, That this Act shall be publicly Read Four several times in the Year in all Parish Churches, and all Publick Chappels, by the Parson, Vicar or Curate of the respective Parishes or Chappels, immediately after Morning Prayer, on Four several Sundays (that is to say) the Sunday next after the Four and twentieth day of *June*, the Nine and twentieth Day of *September*, the Five and twentieth Day of *December*, and the Five and twentieth Day of *March*, under the Pain of Twenty Shillings for every such Omission or Neglect.

And be it further Enacted by the Authority afore said, That the Justice of Peace, Mayor or other Head Officer shall Register in a Book, to be kept for that Purpose, all the Convictions made before him upon this Act, and the time of making thereof, and for what Offence, and shall certifie the same to the next General Quarter Sessions of the peace for the said County or Place where the Offences are committed, to be there kept upon Record by the respective Clerks of the Peace, to be seen without Fee or Reward.

The

The Lord Bishop of London's Circular Letter to the Clergy of his Diocess, for their strictly observing to read, in their respective Churches, His Majesty's Proclamations and the Acts of Parliament against Prophaneness and Debauchery, for the Effecting a thorow Reformation of Manners.

Good Brother,

HAVING been Informed from several Hands, That His Majesty's Injunctions of February the 13th, 16⁸⁹. have not been observed of late in such manner, at least, as is enjoyned; I thought it my Duty to admonish you of this Neglect: And the rather at this time, because His Majesty has declared, in His Speech to Both Houses of Parliament, That, now he has Leisure to be with us, One of His Chief Cares shall be, to suppress Prophaneness and Immorality. 'And would it not be a shameful Reproach to us, a great part of whose Business it ought to be continually to Watch against these Sins, to be found tardy in those Opportunities which the Laws have given us to warn People of their wicked Courses? You are to take Notice likewise, That, since His Majesty's Injunctions, there is another Act come out for the more effectual Suppressing Prophane Cursing and Swearing, 6, & 7. Will. III. cap. II. to be Read likewise.

I could wish, with all my Heart, that the late Silence of those Acts and Proclamations, contained in these Injunctions, proceeded from so thorow a Reformation in Manners, that there were no more need to mention them.

S I R, Your most Assured Friend and Brother,

H. LONDON.

The

The Oath of a Justice of the Peace sets forth;

Dalton's
Country
Justice,
p.13. c.4.

THAT in the County of — in all Articles of the King's Commission to him directed, he shall do legal Right to the Poor, and to the Rich, after his Cunning, Wit, and Power, and after the Laws and Customs of the Realm, and the Statutes thereof made, &c.

The Commission of a Justice of the Peace sets forth;

Dalton's
Justice,
p.18. c.5.

That he is to Conserve the Peace in the County of — and to keep, as well as cause to be kept, all Ordinances and Statutes made for the Good of the Peace, and the Conservation thereof, and for the Quiet, Rule and Government of His Majesty's People, and in all and every the Articles thereof, according to the Force, Form, and Effect hereof, 'to Chastise and Punish all Persons in the said County 'offending against the Form of these Ordinances 'and Statutes, or any of them in the County 'aforesaid, as according to the Form of those 'Ordinances and Statutes shall be fit to be 'done; and to enquire of all Constables and other 'Officers whatsoever, who in the Execution of 'their Office shall be careless, remiss, or negligent, in the County aforesaid. And of all 'other things whatsoever, by whomsoever, and 'howsoever done or perpetrated in the said County, &c.

The

The Obligations of a Justice of the Peace,

To be diligent in the Execution of the *Fenal-Laws* against *Prophaneness* and *Debauchery*, for the Effecting of a *National Reformation*.

In a Letter to a Friend.

S I R,

I Gave you in my last long Letter an Account of the *Progress* of the *Reformation of Manners*, and I could not but hope that you would be well pleased to hear, that the *Endeavours* of it, that have so lately obtain'd the *Approbation* and *Countenance* of many of the *Lords, Bishops,* and *Judges* of the Kingdoms of *England* and *Ireland*, and of the *Nobility* and *Clergy* of *Scotland*, have been successful for the giving a Check to the horrid *Debauchery* and *Impieties* of the Age; that Attempts of this kind were likewise carrying on in our Neighbouring and some more remote Nations; and in several of them, we are very certain, by the Influence of our Endeavours here, which may give us just hopes not only of a further *Reformation* in those Countries, but that this great Work will be set on foot in other parts of the World, when the Account of the *Scheme* and *Success* of our *Endeavours* therein, which is now Translating into the more general Languages, are known to them; this being a Matter wherein all civiliz'd

D Nations

Nations are equally concerned and agreed in; and having done this more particularly in that long Letter, I then offered you some Motives and Directions for your Engaging with more Advantage in this Noble Undertaking: But I consider'd you, *Sir*, therein only as a private Christian, and a good Member of the Community; as one without any publick Authority, and under no other Obligations to be active in this pious Work than what your Religion in general, and your Baptismal Engagements (whereby you were list'd in your Lord and Master's Service, against the Devil's Kingdom) laid upon you, which, I hope, you thought sufficient to engage you in it; but having understood, that since the Regulation of the *Commission of the Peace* in your County, you are put into that Commission, I take the freedom to lay before you some other Considerations that are proper and more peculiar to you, as you are in that publick Capacity.

And give me leave, *Sir*, to put you in mind, that besides your Obligations as a Christian, and a Member of the Community, to concur in promoting this hopeful Reformation, you are, if you act in this Commission, under other Engagements, as you are a *Magistrate*, and have, I conceive, taken an Oath and a publick Trust upon you to execute the Laws, which surely, *Sir*, are very great and indispensible Obligations. But further, by your being invested with Authority, you have thereby a manifest Advantage for the furthering of this Work, which private Persons are also without, who, notwithstanding all their Disadvantages, act herein with great Concern and Success, in many Parts of the Kingdom, and who, by doing so, are as it were Eyes and Hands to Magistrates, and give them a still greater Advantage, and which do make such Magistrates as do not exercise their Authority, and endeavour to discharge their Obligations in some measure as they ought, now appear more excusable.

If

If then 'tis so evident, that Magistrates are thus under various and indispensible Obligations to execute the Laws for the Suppressing of *Vice* and *Prophaneness*, Can any Magistrates that are willing to acquit themselves herein as they ought, think that they ought to do less, tho' they should therein receive Discouragements from wicked Men, and from some perhaps of their own Body, then to suppress the open Violations of those Laws, when they come to have a knowledge of them; as prophane *Swearing* and *Cursing*, by Persons of what Quality soever; then to take their Walks sometimes, as some truly honourable Magistrates here do, (whose Names will surely be mentioned with Honour in the Records of Ages to come;) to observe what Disorders there are committed in their Corporations, or other Places near them; to inspect into publick Houses on the *Lord's-Day*, as the Justices of *Middlesex* not long since agreed among themselves to do, as appears by their * printed Order of Sessions, for the Punishing and Preventing of *Tipling* in them; and to hinder *Drovers*, *Carriers*, &c. travelling on that Day; and to send out their Constables for the same purpose on the *Lord's-Day*; and on other Days of the Week ordering of them to go about the Streets, and into the Markets, and other Publick Places, to take up *Swearers*, *Drunkards*, and *lewd Persons*, out of Houses of ill Fame, and to bring 'em before them to be punished, which Constables may do without a Warrant from a Justice, and to make Examples of such Officers as they find negligent in their Duty in these Matters; and more especially to give Dispatch, Respect, and all possible Encouragement to such pious and highly useful Persons as often with great Trouble, Difficulty and Hazard, (and too frequently with greater Damage and Charge to them than the Penalty which the Law inflicts on the prophane and vicious Persons that they inform against amounts to) for

* *Middlesex*
Order, Jan.
13. 169 $\frac{1}{2}$.

the Suppressing of the Dishonour that is so openly offered to Almighty God, the temporal and eternal Ruine of their Fellow-Christians, and of National Judgments, bring them Informations of any of the Disorders that I have mention-

* Orders of Sessions that invire good Christians & good Citizens to give Informations to Magistrates against prophanes and vicious persons.

Gloucester July 8. 1691.

Middlesex July 9. 1691.

London 1691.

Hereford Oct. 5. 1691.

Buckingham Oct. 8. 1691.

Bodmin 1691.

London 1691.

Middl. 1692.

Middl. 1693.

London 1697.

London 1697.

Middl. 1697.

London 1698.

Glocest. 1698.

Middl. 1698.

London 1699.

Lincoln 1700.

London 1700.

Salop 1700.

Surry 1700.

Lincoln 1701.

&c.

ed, or any other Breaches of the Laws of the same kind; to which they have been incited and encouraged by His Majesty's Proclamations, the * printed Orders of Sessions of the Justices of the Peace of many Counties and Cities of the Kingdom, the Discourses of many of our Reverend Divines lately published, and the Circular Letter of the Lord Arch-Bishop of *Canterbury*, dated *April 4. 1699.* in which the Bishops of that Province concurred; wherein, as I told you in my last, Ministers are directed by their Bishops to put the Laity in mind, that 'tis their Duty to give such Informations, and to meet frequently together to consult upon the most advisable Methods of doing it; and such Meetings, and others of this kind, which we call *Societies for Reformation of Manners*, and which so many Persons in Authority in Church and State have in so publick and solemn a manner (in the printed *Account of the Societies in England and Ireland*) declared their high Approbation of, do give Magistrates mighty Advantages for the effectual Suppressing of our Debauchery and Impieties, and must, *Sir*, give you and other Magistrates that have a sense of their Duty in this respect, a great Encouragement to be zealous in it.

I shall not, *Sir*, after I have laid before you your Obligations, and many and great Advantages for your furthering this Noble Work, represent to you how dishonourable it

it is in its self, and may ere long appear to the whole Nation, for Magistrates to take solemn Oaths and Trusts upon them to execute Laws, and to be grossly negligent therein, and even to obstruct the Execution of those Laws wherein the Interest of Religion is unquestionably so much concerned; nor the many and fatal Mischiefs that such unhappy Magistrates bring on Multitudes of particular Persons, and on the Nation in general, and consequently, what a heavy load of Guilt they do thereby contract, who have no regard to their Duty in any Instances of it that I have herein mentioned, and do thereby evidently obstruct the *Reformation of Manners* that is so happily carrying on not only in these Three Kingdoms, but, as I have acquainted you, in other Parts of the World, His Majesty by His *Proclamations*, and our late Representatives in Parliament by their *Address* to Him, having declared, *That the Debauchery and Prophaneness of the Nation is chiefly owing to the Negligence of Magistrates in the Execution of their Office, and their ill Example*, which ought to be so dreadful a Consideration to all that are concerned in the Charge, that I shall not offer to aggravate it: I choose rather to say, that as any former Remissness of Magistrates, or perhaps Backwardness of your Brethren, or of the Magistrates of your County, can by no means be allowed to be a sufficient Excuse for your Neglecting to do what you have unquestionable Authority, great Advantages, (at this time more especially) and many Engagements upon you to do; so in the faithful Discharge of your Duty, you may render your self a Blessing to your Country, and to the whole Kingdom; nay, by your zealous Execution of your Trust and Authority in these Matters at this Juncture, and by the Influence of your good Example, you may be in some degree instrumental in the Reforming not only of Christendom, but of Mankind, and this will moreover undoubtedly procure you the Approbation of your own Conscience, and the Applause of

good Men, and may be a means of your obtaining an Everlasting Recompence in the next World. Which is sincerely wished by,

S. I. R,

The

The OATH of a Constable, so far as it relates to his Apprehending *Night-Walkers*, and *idle Persons*, and his Presenting Offences contrary to the Statutes made against unlawful Gaming, Tipling, and Drunkenness, and for the Suppressing of them.

THE Oath sets forth, *That he is to use his Endeavour that Night-Walkers be apprehended. To see that the Statutes made for Punishing Vagabonds, and such idle Persons, coming within his Bounds and Limits, be duly put in Execution. To have a watchful Eye to such Persons as shall maintain or keep any Common House or Place where any unlawful Game is or shall be used; as also, to such as shall frequent or use such Places, or shall use or exercise any unlawful Games there or elsewhere, contrary to the Statutes. To present at the Assizes, Sessions of the Peace, or Leet, all and every the Offences done contrary to the Statutes made to restrain the inordinate Haunting and Tipling in Inns, Ale-Houses, and other Victualling Houses, and for Repressing of Drunkenness; and that he is well and duly, according to his Knowledge, Power, and Ability, to do and execute all other things belonging to a Constable's Office.*

Dalt. c. 7.
7 Jac. c. 4.
39 Eliz. c. 4.
43 Eliz. c. 2.
4 Hen. 7.
cap. 12.
39 Eliz. c. 4.
1 Jac. c. 7.
33 Hen. 8.
cap. 9.
16 Car. 2.
cap. 7.
2, 3 Phil. &
M. cap. 9.
4 Jac. c. 5.
21 Jac. c. 7.
7 Jac. c. 10.
21 Jac. c. 7.
1 Jac. c. 9.
21 Jac. c. 7.
1 Car. c. 4.
4 Jac. c. 5.

Upon this part of the Constable's Oath that is recited, 'tis an obvious Observation, That tho' it expressly mentions only some particular *Statutes* against *Prophaneness* and *Vice* that Constables are to be careful that they be put in Execution, other *Acts* having been made against Offences of this kind since the *Oath* was appointed; as particularly against prophane *Swearing* and *Cursing*, &c. which were not formerly so common as in this degenerate Age, yet Constables are equally concerned to endeavour to see them executed: The *Oath* telling them in general terms, *That they are well and truly, according to their Knowledge, Power, and Ability, to do and execute all other things* (besides what was before specified) *belonging to a Constable's Office.*

Now, that Constables may the better know their *Power*, and how to execute their *Office* with the greatest Effect, for the Suppressing of *Prophaneness* and *Debauchery*, here is added the Judgment of some great and eminent Lawyers in some important Cases relating to a Constable's Office in the Execution of the Laws against *Prophaneness* and *Vice*.

A Constable may stop any Persons that he shall find driving of Carts, Horses, Cattle, &c. on the *Lord's-Day*, and carry them before a Justice of Peace, to convict them of Offending against the *Statute 29 Car. 2. cap. 7.* without any Warrant from a Justice of Peace.

He may do the like to such as he shall find at any Sports or Pastimes on that Day, contrary to 1 *Car. 1.*

If he find any Tipling in Ale-Houses, &c. contrary to 21 *Jac. 1. cap. 7.* he may carry them before a Justice of Peace, to convict them, that the Penalty may be levied according to that *Statute*, and the *Statute 1 Jac. 1.*

If

If he find any Shop-keepers, or other Persons, Selling or exposing to Sale their Wares on the *Lord's-Day*, he may carry them before a Justice of Peace, to convict them upon the *Statute of 1 Jac. 1 cap. 22.*

He may take any that he shall find Drunk, or Blapheming, prophanely Swearing or Cursing, contrary to the *Acts of Parliament, 7 Jac. cap. 5. 6, 7 Guliel. cap. 11. and 9, 10 Guliel. 3.* and carry them before some Justice of Peace, to convict them. If he find any of these actually offending in such Matters as aforesaid, he may, by Virtue of his Office, without a Warrant from a Justice, take them to a Justice of the Peace.

It appears from hence, That Constables have a great Power for the Suppressing of *Prophaneness* and *Debauchery*, and that if they would conscientiously exercise it, as divers of them in some parts of the Kingdom have of late done with great Success, and private Persons would more generally give Informations against prophane and vicious Men, we might in a very little time see a *Reformation of Manners*, after the great Progress it hath already made, much farther advanced. And one would be apt to think, that had not made due Observations upon the Degeneracy of the *English Nation*, and particularly of the little Sence the generality of Men in Offices seem to have of the Obligation of their Oaths, (which should, methinks, give Occasion to Legislators either to lessen the Number, or alter the Form of Oaths, or at least to take care that they were better discharged) that the Consideration of the Sacredness of an *Oath*, with the Design of their *Offices*, voluntarily taken upon them, for the Service of their Country, might engage the Generality at least of them, to a conscientious discharge of their Duty; but however, it may be hoped, that it will have some Influence upon such as make any pretence to Religion, or
common

42 The Oath and Obligations of a Constable.

common Honesty, or have but a value for their Reputation with Men that have a concern for the Honour of God, or the Welfare of their Country, now their *Oaths*, the *Laws*, and *good Examples*, are set before them; which may likewise be said in Relation to Subordinate Magistrates that are under the same Obligations from their *Oaths* and their Religion to execute faithfully their Offices.

An

An Abstract of the Penal-Laws.

AGAINST

Prophaneness and Immorality,

Commanded to be put in *speedy and vigorous* Execution, by His Majesty's Gracious and Pious Proclamations, pursuant to the *Humble Addresses* of the Honourable House of Commons.

OFFENCES.	Laws and Statutes.	PENALTIES.
Prophanation of the Lord's-Day. ALL Laws in force concerning the Observation of the Lord's-Day, shall be put in Execution: This Day is by every one to be Sanctified and kept Holy; and all Persons must be careful herein to exercise themselves in the Duties of Piety and true Religion, Publickly and Privately; and every one on this Day (not having a reasonable Excuse) must diligently resort to some Publick place, where the Service of God is exercised, or must be present at some other Place, (allowed of by Law) in the	29 Car. 2. Cap. 7. 1 W. & M. Cap. 18. 1 Eliz. c. 2. 3 Jac. c. 4.	NOTE, That His Majesty's Protestant Subjects dissenting from the Church of England, and qualified according to the late Statute of Indulgence, are exempted from the Penalties of the Statutes, 3 Jac. 1 Eliz. 23. Eliz. 29. Eliz. and some other Statutes. But this Indulgence extends not to such prophane Persons who no where attend on the Publick Worship of God Establish'd, or allow'd by Law; nor to any that in Preaching

OFFENCES.Laws
and
Statutes.**PENALTIES.**

Practice of some Religious Duty, either of Prayer, Preaching, Reading, or Expounding of the Scriptures, or Conference upon the same.

Such as Repair not to Church. &c. on Sundays and Holidays,

One Witness,

Absenting for a Month, If a Twelve-month or more,

If any come not to the Sacrament of the Lord's-Supper once a Year,

None shall speak or do any thing in Contempt of the most Holy Sacrament.

Whosoever shall disturb the Church or Congregation permitted, or misuse the Teacher,

Proof by Two Witnesses before a Justice of Peace.

Whosoever shall disturb any Preacher allow'd in his open Ser-

1 Eliz. c. 2.

23 Eliz.

cap. 1.

3 Jac. c. 4.

1 Ed. 6. c. 1.

1 W & M.

cap. 18.

1 M. cap. 3.

ing or Writing deny the Trinity.

Twelve Pence for every Default, to be levied by Distress; and for want of Distress, to be committed to some Prison, until the same be paid. *Vid.* 14, 15. §.

Twenty Pounds per Month, or forfeiture of Two parts in Three of their Estates.

Their Names and Surnames to be Presented: Forty Shillings Reward to such as present them.

By Oath of Two Lawful Witnesses, by Three Justices, *Quorum un.* to be Bound over and Prosecuted in Sessions.

To find Sureties in 50 l. or committed till next Quarter-Sessions, and on Conviction to Forfeit 20 l.

To be Committed by any Justice of the County to safe Custody, and with-

OFFENCES.

*Laws
and
Statutes.*

PENALTIES.

mon or Collation, or be procuring or abetting thereunto, or shall Reserve, &c. any Offender, &c.

Accusation must be by Two Witnesses, or Confession.

Such as Meet or Assemble out of their own Parish upon the Lord's-Day, for any Sports or Pastimes whatsoever; or such as shall use any Unlawful Exercise or Pastime in their own Parish upon the Lord's-Day.

If any Carrier, Wagoner, Butcher, &c. with Horse, Wain, or Cart, or Drover with Cattle, shall Travel upon the Lord's-Day by themselves, or any other for them,

If any Butcher, or any other for him, shall Kill or Sell any Victuals upon the Sunday,

Two Witnesses, View, or Confession,

If any Shooe-Maker shall shew with intent to Sell any Boots, Shooes,

1 Car. c. 1.

3 Car. c. 1.

3 Car. c. 1.

1 Jac. c. 22.

in six days the said Committing Justice, with one other Justice, (if the Offender upon Examination shall be found Guilty) shall Commit him to Gaol without Bail, &c. for Three Months, and farther to the next Quarter-Sessions, &c.

Three Shillings and Four Pence to the Poor where, &c. to be levied by Distress and Sale restoring the Overplus, &c. and for want of Distress, to be sent to the Stocks for Three Hours; but they must be questioned within a Month.

Twenty Shillings for every Offence, to be levied by Distress and Sale, to the Use of the Poor.

He shall Forfeit Six Shillings and Eight Pence, if questioned within Six Months, to be Levied, &c. or may be Sued for in Sessions, &c.

He shall Forfeit the Value of every such pair, and also Three Shillings &c.

OFFENCES.

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and
Statutes.

PENALTIES.

Uc. on the Sunday,

If any Person of the Age of 14, shall on the Lord's-Day, or any part thereof, do any Worldly Labour, Business, or Work, &c. except Works of Necessity and Charity;

If any Person shall Cry, Shew forth, or put to Sale, any Wares, Fruit, Goods, &c. except Milk only, before the Hours of Nine in the Morning, and after four in the Afternoon,

No Drover, Horse-Courser, Wagoner, Butcher, Higler, or any of their Servants, shall Travel, or come to their Inns, on the Lord's-Day.

No Person shall use to Travel upon the Lord's-Day with any Boat, Wherry, &c. except allow'd by one Justice of Peace so to do,

By View, Confession, or one Witness.

29 Car. 2.
Cap. 7.

29 Car. 2.
cap. 7.

29 Car. 2.
cap. 7.

29 Car. 2.
cap. 7.

and Four Pence for every Pair.

He shall Forfeit Five Shillings for every Offence.

He shall Forfeit the said Wares, Fruit, Goods, &c. to the Use of the Poor.

The Forfeiture is Twenty Shillings for every Offence.

The Forfeiture is Five Shillings for every Offence. The Conviction upon the Statute must be before any Justice of the County, &c. who shall give Warrant to the Constables, &c. to Seize the Goods shewed, &c. and to Levy the Forfeitures by Distress, &c. and for want of Distress, to put the Offender in the Stocks

OFFENCES.

This Act extends not to dressing of Meat in Cooks-Shops, Inns, or Victualling-Houses, for such as otherwise cannot be provided; nor to Hackney Coaches that are Licensed.

Drunkennes.

A Crime, from which the Ancient Britains were free, therefore the Laws against it are new.

If any be Convicted for being Drunk, by One Witness, View, or Confession, and the Party confessing a good Witness against another Offending at the same time.

If any Ale-House-Keeper be Convicted of Drunkennes, he is disabled for Three Years to keep an Ale-House.

This Conviction of Drunkennes must be within Six Months after the Offence committed.

Inn-Keepers, Ale-House-Keepers, or Victuallers,

Laws
and
Statutes.

Co. 3 Instit.
fol. 200,
201.

4 Jac. c. 5.
21 Jac. c. 7.

7 Jac. c. 10.
21 Jac. c. 7.

1 Jac. c. 9.
21 Jac. c. 7.

PENALTIES.

Stocks for Two Hours: The Justices, &c. may reward the Informer out of the Forfeitures, not exceeding the Third part.

Every Person must be Impeached upon this Act within Ten Days after the Offence.

The Offender for the first to pay Five Shillings to the Church-Wardens, where, &c. within one Week after Conviction, or else to be Levied by Warrant, &c. by Distress and Sale; and for want of Distress, to sit in the Stocks six Hours.

For the second Offence, must be Bound in Ten Pounds, with Two Sureties to the good Behaviour; and for want of Sureties, to be sent to Goal.

If the Constable levy not the Forfeitures, he Forfeits Ten Shillings to the Poor, *ut supra*.

Ten Shillings to be Levied by Distress, and Sale

OFFENCES.

Laws
and
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PENALTIES.

that suffer any of the same Parish to continue Tippling in their Houses,

One Witness, View, or Confession, and the Party confessing a good Witness against another offending at the same time.

If any Inn-Keeper, Ale-House-Keeper, Victualler, or Taverner, suffer any Person (wheresoever his Habitation be) to continue Tippling in his House,

Two Witnesses, or View Townsmen or others which shall remain Tippling in any Inn, Ale-House, or Victualling-House, One Witness, View, or Confession, *ut supra.*

Constables shall be charged on their Oaths to present Offences committed against these Acts.

These Statutes do Prohibit all Quaffing, and Drinking of Healths, such

1 Jac. cap. 9.

21 Jac. C. 7.

1 Car. cap. 4.

4 Jac. cap. 5.

21 Jac. C. 7.

1 Car. cap. 4.

21 Jac. C. 7.

Dalt. cap. 7.

Sale after six days; and for want of Distress, to be committed till Payment, and Disabled for 3 Years from keeping any Ale-House, &c.

If the Constable or Church-Warden do not Levy the Penalty, or shall not certify the want of Distress within Twenty Days, he Forfeits Forty Shillings, to be levied by Distress and Sale, *ut supra.*

Ten Shillings to be Levied by Distress, and for want of Satisfaction, in six days to be sold, restoring the Overplus; and for want of Distress, to be committed till Payment.

Three Shillings and Four Pence, to be Levied by Distress, after one Weeks Neglect of Payment; or to sit in the Stocks four Hours.

The Constable for his Neglect Forfeits Ten Shillings, *ut supra.*

Every such Taverner, which shall suffer any Person whatsoever to Tipple in his House, contrary to the

OFFENCES.

Houses being solely appointed for the Accommodation of Travellers, and for the Relief of the Poor.

Swearing & Cursing.

If any Person shall Prophanely Swear or Curse in the Hearing of a Justice of Peace, Mayor, &c. or be Convicted of such Swearing, by One Witness, or Confession of the Party,

Every Offence against this Act must be proved within Ten Days after the Offence Committed.

Every Justice shall Register, &c. and certify to the next Quarter-Sessions of Peace all Convictions made before him upon this Act, and the time of making thereof, and for what Offence.

Laws
and
Statutes.

PENALTIES.

the said Statutes, shall be adjudged within the Statute, 1 Jac. Cap. 9.

He shall forfeit for every such Offence to the Use of the Poor, the respective Sums following; every Servant, Day-Labourer, common Soldier, and common Seaman, One Shilling; every other Person, Two Shillings: If any Person, after Conviction, shall offend a Second time, such Person shall pay Double; and if a Third time, Treble the Sum respectively to be paid for the first Offence. Every Justice, Head-Officer, &c. may Command the Constables, &c. to Levy the same by Distress: And for want of Distress, the Offender being above the Age of Sixteen Years, shall be set in the Stocks, for every single Offence, one Hour; for any Number, at one and the same time, two Hours: If under Sixteen Years old, and shall not pay the said Twelve pence, he shall be whipp'd by the Constable, by Warrant of the Justice, or by the Parent, Guardian, or Master, in the Presence of the Constable. Every Justice or chief Magistrate wilfully omitting the Performing of his Duty, shall forfeit Five Pounds, to be recovered by Action. The Act of the Sixth and Seventh of King WILLIAM to be Read four times in the Year, in all Churches and

21 Jac. c. 20
3 Car. c. 4.
17 Car. c. 4.
6, 7 Guliel.
Cap. 11.

OFFENCES.

Laws
and
Statutes.

PENALTIES.

None shall in any Stage-Play, Shew, May-game, Inter-lude, or Pageant, Jestingly or Prophanely speak or use the Holy Name of God, Christ Jesus, the Holy Ghost, or Trinity.

3 Jac. C. 21.

Blasphemy.

If any Person, having been Educated in, or at any time having made Profession of the Christian Religion, within this Realm, shall, by Writing, Printing, Teaching, or advised Speaking, deny any one of the Persons in the Holy Trinity to be God, or shall assert or maintain there are more Gods than One, or shall deny the Christian Religion to be true, or the Holy Scriptures of the Old and New Testament to be of Divine Authority, and shall upon Indictment or Information in any of His Majesty's Courts at Westminster, or at the Assizes, be thereof Law-

9 & 10.
Gulielm. 3.

Chappels, under the pain of Twenty Shillings for Neglect thereof. General Issue, &c. Treble Costs, &c.

On pain of Ten Pounds, to be divided between the King and the Prosecutor, to be recovered by Action, &c.

For the first Offence, shall be adjudged incapable, and disabled in Law to all Intents and Purposes, to have or enjoy any Office or Employment Ecclesiastical, Civil, or Military, or any Part in them, or any Profit or Advantage appertaining to them; and if at the Time of Conviction Possess, &c. such Office, Place, or Employment, shall be void.

On the second Conviction shall be disabled to Sue, Prosecute, Plead, or use any Action or Information in any Court of Law or Equity; or to be a Guardian, or an Executor, or Administrator, or capable of any Legacy, or Deed of Gift, or of any Office, Civil or Military, or Benefice Ecclesiastical; and shall suffer three Years Imprisonment, without Bail, from the Time of the Conviction.

The Information to a Justice of Peace, to be within four Days for Words, and the Prosecution within three Months after.

fully

OFFENCES.	Laws and Statutes.	PENALTIES.
fully Convicted by the Oath of two or more credible Witnesses, <i>Note.</i> This Statute punishes not the Error, but the Impudence of the Offender.		To be discharged of the Penalties incur'd by the first Conviction, on Renunciation, in the same Court where Convicted, within four Months after the Conviction.
Leud and Disorderly Practices.	1 Vent. 53. Co. 3. Instit. Cap. 98. 1 Hen. 7. fol. 6.	Are to be Punished, being a Common Nuisance, by Indictment at Common Law by Fine and Imprisonment.
Keeping of Baudy-Houses, &c. is against the Law of God, on which our Common Law in this Case is grounded: Therefore the Keepers of Houses of Baudry and Incontinence, Resorters and Frequenters of Baudy-Houses, The Ordinary may punish Incontinency in their Clergy by Imprisonment, at their discretion.	1 Hen. 7. Cap. 4.	To be Bound with Sureties to the good Behaviour.
Adultery, &c. and all Acts of Baudry, are Breches of the Peace,	5 Co. 1 p. 27 b.	For which an Indictment will lie.
If a Constable, &c. has Notice that a Woman is in Adultery, &c. with a Man, or that a Man or Woman of evil Fame is gone to a suspected House,	Cook 3. Inst. Dal. f. 224.	He may take Help with him, and if he find them so, he may carry them to Prison, or to a Justice, to be Bound over and Prosecuted.
		2 One

OFFENCES.	Laws and Statutes.	PENALTIES.
One that hath leud Women found in his House, common Whore-Masters, or Whores,	7 Jac. cap. 4.	To find sufficient Sureties for the Good Behaviour.
Strangers, or others, that are suspicious, that walk by Night, especially if they haunt leud Houses, or keep ill Company, or commit Outrages,	39 Eliz. c. 4.	
Justices must do their Duty,	43 Eliz. c. 2.	
	4 Hen. 7.	
Idlers that refuse to Work, and Disorderly Persons,	Cap. 12.	On pain of being put out of <i>Commission</i> , and other Punishment according to demerits.
Wandering Rogues, &c.	39 Eliz. c. 4.	To be Committed to the House of Correction.
	1 Jac. cap. 7.	To be Whipp'd, and sent to the Place of Birth; or if that not known, where last dwelt for one Year, or last passed.
If the Constable punish them not,		He forfeits Ten Shillings, to be Levied by a Warrant from Two Justices.
		Ten Shillings to be Levied <i>ut supra</i> .
Such as shall not Apprehend Rogues, &c. being at their Doors, Two Witnesses, or Confession,	1 Jac. c. 7.	Twenty Shillings to be Levied, <i>ut supra</i> .
Every Constable, &c. who does not punish such as are brought to him,	39 Eliz. c. 4.	Five Pounds to be Levied by Distress, and Bound to the Good Behaviour by Two Justices, <i>Quorum un.</i>
Such as disturb the Punishment of Rogues, &c.	1 Jac. C. 7.	
		Office's

OFFENCES.	Laws and Statutes.	PENALTIES.
Officers remiss in Punishing of Rogues, &c.		Ten Shillings to be Levied by Distress and Sale, <i>ut supra</i> .
Such as run away, and leave their Charge upon the Parish,		To be Punished as Rogues, &c.
Such as threaten to run away,	7 Jac. C. 4.	To be sent to the House of Correction, or give Security to discharge the Parish.
Two Witnesses,		House of Correction for a Year for the first Offence, and for the second Offence may also be committed for a Year, and till she put in Sureties not to offend so again.
If any Woman shall have a Bastard Child which may be chargeable to the Parish,		Forty Shillings, and Imprisonment until he become Bound by Recognizance to keep no more.
Gaming.		Forty Shillings.
Keepers of Play-Houses, & Unlawful Games, Upon View,	33 Hen. 8. Cap. 9.	Imprisonment until he be bound to play no more, and to pay 6s. 8d. to be recovered in Quarter-Sessions.
Officers shall search every Month,		Imprisonment, and bound to the King to play no more, Twenty Shillings by Indictment in Quarter-Sessions.
Such as Play in such Houses,		Forfeit the Treble Value. Treble Costs,
Upon View,		
Such Persons described in the Act as out of Christmas, shall play at Unlawful Games any where within the Year,		
Fraud in Play or Betting,	16 Car. 2. cap. 7.	E 3
All Licenses to keep Houses or Places of Unlawful Games, shall be void.	2, 3 P. & M. Cap. 9.	Blank

*Blank Warrants in Cases of Prophane
Swearing and Cursing, Drunkenness,
and Prophanation of the Lords-Day.*

*London ss. To the Constables, Church-War-
dens, and Overseers of the Poor of
the Parish of St. Michael Cornhill,
and to every of them.*

W*Hereas Sir A-- B-- Kt. living, &c. being
above the Age of Sixteen Years, standeth
Convicted before Me of Prophane Swearing Five
several times within your Parish, upon the Tenth
Day of July instant, this being the Second time
of his Conviction. These are therefore in His
Majesty's Name, to Charge and Command you,
and every of you, presently, upon Sight hereof,
to Demand of the said A--- B--- the Sum of
Twenty Shillings, for the Use of the Poor of
your said Parish, according to the Form of the
Statute in that Case made and provided. And if
he shall refuse or neglect to pay the said Sum, that
then you presently Levy the same by Distress and
Sale of his Goods, rendring to him the Overplus.
And in Defect of such Distress, that he be set
publickly in the Stocks by the space of Two
whole Hours, and this shall be your sufficient
Warrant. Given under my Hand and Seal
this day of in the
Tenth Year of the Reign of King William the
Third. Anno Dom. 170*

London

London ss. To the Constables, Headboroughs,
and Tithing-Men of the Parish
of St. A— B— and to every
of them.

W Hereas J— G— Esq;
was this Day Lawfully Convicted be-
fore Me of the Offence of Drunkenness, by him
Committed on the Day of
in the said Parish, contrary to the Statute in
that Case made and provided. These are there-
fore, in His Majesty's Name, to Charge and
Command you, that you do Require the said
J— G— to pay for the said Offence, to the
Church-Wardens of your said Parish, the Sum of
Five Shillings, within One Week now next en-
suing, for the Use of the Poor of the said Parish.
And if he shall refuse or neglect to Pay the
same, that then you Levy the same by Distress
and Sale of his Goods, rendring to him the
Overplus: And in Defect of such Distress, that
he be set publickly in the Stocks, there to remain
by the space of Six Hours. And of the due
Execution hereof you are to give an Account
when it shall be demanded. Hereof fail not
at your Peril. Given under my Hand and
Seal this day of in the
Tenth Year of the Reign of King William
the Third over England, &c. Anno Dom.

170

E 4

London

London ss. To the Constables and Church-Wardens of the Parish of St. *All-hallows Barkin*, and to every of them.

W *Hereas A— B— in D---Lane, near E---Street, at the Sign of the Red-Lion, a Grocer, in your Parish, hath been Lawfully Convicted before me, that he, the Twentieth Day of June instant, being the Lord's-Day, did, in your Parish, by himself (or Servants) Exercise his Trade and ordinary Calling, without any lawful Cause, contrary to the Statutes in that Case made and provided. These are therefore, in His Majesty's Name, to Authorize and Require you forthwith to Levy the Sum of Five Shillings, of the said A--- B--- by Distress and Sale of his Goods, for the Use of the Poor of your said Parish, rendering to him the Overplus: And in Default of Distress, or Inability of the Offender to pay the said Forfeitures, that you see that he be set publickly in the Stocks by the space of Two Hours. And of the due Execution hereof you are to give an Account when it shall be demanded. And hereof fail not at your Peril. Given under my Hand and Seal this Twenty Seventh Day of July, in the Tenth Year of the Reign of King William the Third, Anno Dom. 170*

London

London §. To the Constables and Church-
Wardens of St. A--- B--- and to
every of them.

W Hereas A— B— of Crane-Court in King-Street, at the Sign of the Kings-Arms, Victualler, in your Parish, hath been Lawfully Convicted before Me, that he, the Twentieth Day of June instant, being the Lord's-Day, did permit divers (Persons or) Companies to Tiple in his House, contrary to the Statutes in that Case made and provided: These are therefore, in His Majesty's Name, to Authorize and Require you forthwith to Levy the Sum of Ten Shillings of the said A— B— by Distress and Sale of his Goods, (if they be not redeemed within Six days after such Distress) for the Use of the Poor of your Parish, rendring to him the Overplus: And in Default of Distress, or Inability of the Offender to pay the said Forfeitures, that you see that he be Committed to the Common Gaol, there to remain until Payment thereof be truly made. And of the due Execution hereof you are to give an Account when it shall be demanded of you. And hereof fail not at your Peril. Given under my Hand and Seal this day of
in the Tear of the Reign
of King William. Anno Dom. 170

The

The Form of a Register of Warrants issued out in Cases of Prophaneness and Debauchery,
containing the Offender's Name, Offence, Place of Abode, the day of his Conviction, the Name of
the Officer to whom the Warrants are delivered, useful for the Calling of Constables, Church-
Wardens, and Overseers of the Poor, to an Account, at the Sessions, or otherwise, for the Execution of
them, and the Application of the Money thereby levied to the Use of the Poor.

Delivered	To	A Warrant dated	Against	in the Pa- rish of	for Le- vying	for the Offence of	Convi- ction	Commit- ted upon	in the Pa- rish of	how Ex- ecuted
July 3.	F. B. Constable.	July 2.	F. T. Gent.	S. Clement.	l. s. d.	Swearing 2. Curfing 5.	1. 2. 3.	June 28.	S. Clement	Paid 14s Goods seized, or Stocks.
			Mercer.			Drunkenness.				
						Prophanation of the Lord's-Day, by permitting Tipling, or Ex- ercising his Trade				

*Some Prudential Methods that have been recommended to those that give Informations against Prophane-
ness and Debauchery in and about the Cities of London
and Westminster, and other Parts of the Kingdom; and
particularly to the Members of the several Religious So-
cieties that have acted in the business of Reformation.*

I. **T**O give no Information where the
Matter of Fact is any ways doubtful.

II. Particularly as to *Drunkenness* to use
Caution and Prudence in judging when a Man
is *Drunk*. Tho' a Man that cannot stand
upon his Legs, or that reels or staggers as he
goes along the Streets, and is heard to falter
remarkably in his Speech, unless in Case of
some known natural Infirmary or Defect, may
ordinarily be presumed to be *Drunk*.

III. As to *Prophane Swearing and Cursing*,
it may be advisable, that they remember the
Words of the *Oath*, or *Curse*, that they may be
able to repeat them if it be required.

IV. As to *Permitting of Tipling*, which, in
Strictness of Law, is punishable upon any Day,
it has been thought advisable to take Notice
only of what is done on the *Lord's-Day*.

V. As to the *Prophanation of the Lord's-
Day*, by the Exercise of any Trade, or ordi-
nary Calling, to Inform against such as they
see Offending by the *Weighing, Measuring,*
Bargaining for, or *Delivery* of Goods, or
Receiving Money for them; as also against
Bakers appearing in the Streets with their
Baskets, or *Barbers* with their *Pot, Bason,* or
Peri-

Periwig-Box; *Shoemakers, Taylors, Hatters*, or other *Tradesmen*, carrying out their *Work and Ware*; and against all kind of *Manual Labour*, except in *Cases of Necessity and Mercy*.

VI. As to the *Exposing Goods to Sale on the Lord's-Day*; if it be by those that live in *Cellars*, not to inform against them unless they are seen to sell their *Goods*, because such *Persons* have some *Pretence* for keeping open their *Cellar Doors*, or *Windows*, for the *Benefit* of the *Light*, or *Air*: But if any *Wares, Fruits, &c.* be *Exposed* without or above such *Doors* or *Windows*, or in any *Shops* with the *Windows* open, or upon *Stalls*, whether belonging to the *Persons* that own such *Goods*, or not, and tho' there be nothing seen to be sold, these are sufficient *Grounds of Information*.

VII. To give their *Informations* (which it may be advisable that they set down in writing) to *Magistrates* as soon as they can conveniently, that they may not be prevented by *Business* or any *Accidents* of giving them within the time the *Law* allows in these *Cases*.

VIII. Not to use any *Artifice* to provoke or draw in others to the *Breach* of the *Laws*, in the *Instances* afore-mentioned, or any of the like kind, that they may have an *Occasion* to inform against them.

IX. That in all their *Applications* to the *Magistrates*, they behave themselves towards them with *Deference* and *Respect*. *A Spe-*

A Specimen of an Agreement for the Forming of a Society for Reformation of Manners in any City, Town, or Village of the Kingdom, where there are but Three or Four Pious Persons that are willing to unite in such a Society, by their Subscribing this or some other Agreement of this nature, which is earnestly recommended to those that are piously dispos'd to give their Assistance in the Work of Reformation.

WE whose Names are hereunto subscribed, out of a Sense of the Duty we owe to Almighty God, in pursuance of His Majesty's *Proclamation* for the Discouragement and Prosecution of *Debauchery* and *Prophaneness*, and for the Suppressing of them, do agree as followeth.

I. That we meet Weekly at ——— under the Penalty of ——— for each Default, without a just Cause; to consult how we may be most serviceable in Promoting the Execution of the Laws against *Prophaneness* and *Debauchery*.

II. That we use all proper means to prevail with Men of all Ranks to concur with us in this Design, especially such as are under the Obligation of *Oaths* to do so; and in order to their acting vigorously therein, That we endeavour to persuade them to form themselves into *Societies*, at least to have frequent Meetings for this purpose.

III. That

III. That we encourage and assist Officers in the Discharge of their Duty of Discovering *Disorderly Houses*, of taking up of Offenders, and carrying them before the Magistrates, and moreover endeavour to assist both Magistrates and Officers, by giving Informations our selves, as we have Opportunity.

IV. That, for Order sake, every Member in his turn be Chairman, (unless any desire to be excused) for Four successive days of Meeting: That as soon as four Members are met the Chairman, or in his absence the next in order upon the List, (that shall be made for that purpose) shall take his Place; and that from that time, to the breaking up of the Meeting, we forbear all Discourse of publick News, or our private Affairs; as also an unnecessary Disputes upon speculative and controversial points of Religion.

V. That when any thing is proposed and seconded, the Chairman shall put it to the Question, which shall be determined by the Majority, and such Determination, till alter'd by a Majority at another Meeting, shall generally conclude every Member of this Society, unless contrary to the Word of God, the Law of the Land, or any one's Conscience.

VI. That if upon any Matter in Debate the Voices are equal, the Question shall be again proposed by the Chairman at the same Meeting, if more of the Members come in, or otherwise at the next, or some other Meeting.

VII.

VII. That it be part of the Office of the Chairman, to take Notice of the Breach of any of our *Orders*, to enquire of every Member how he hath discharged the Business that was allotted him at the last Meeting, and what Difficulties he hath met with, in order to find out proper Remedies: To read over the *Agreement* of this Society once a Month: To read over the minutes of what hath been resolved upon at the end of every Meeting, and the List of the Members, and to go or send to such as have been absent twice successively, without a just Excuse known to some Member of the Society; and the next time any such Persons shall be present, the Chairman for the time being shall put them in mind of the great Importance of the Business they are engaged in, and of the Obligations they have laid themselves under, by their Subscriptions to attend the *Meetings* of this Society.

VIII. That we endeavour to find out proper Persons to be brought into this Society; and that no Person shall be proposed for a Member but when four or more of the Society are present; and that none shall be admitted into this Society till they have been proposed at three several Meetings, and are thought to be Men of Piety and Temper; and that after any Person hath been proposed a second time for a Member, two Persons shall be appointed by the major part of the Society

to make enquiry concerning his Life and Conversation.

IX. That in Cases of Difficulty that shall occur we consult the Learned in the Law, or other proper Persons, that we by no means go further than the Law will warrant us.

X. That we keep an exact Account of our Proceedings in a Book kept for that purpose.

XI. That the Debates and Resolutions of the Society be kept secret; and therefore no Person shall be admitted to be present at any Debate in any Meeting that is not a Member, unless upon special Occasion, and by Agreement of the Majority present.

XII. That we look upon our selves as under a peculiar Obligation to pray for the Reformation of the Nation in general, and to implore the Divine Direction and Blessing upon this our Undertaking in particular.

✍ See His Grace the Arch-Bishop of Canterbury's late Circular Letter, with the Concurring Letters of all the Bishops of that Province, for Persons frequently Meeting and Uniting in the Work of Reformation, and for their Obligation to give Informations to Magistrates of the Breaches of the Laws against Prophaneness and Immorality, pag. 4, 6.

SOME

SOME CONSIDERATIONS

Offered to such unhappy Persons as are guilty of

Prophane Swearing and Cursing,

Drunkenness and Uncleaness,

And are not past Counsel.

PROPHANE SWEARING seems to be a direct Affront to the Omniscience, Justice, and Majesty of Almighty God. For *Swearing* is an Appeal to God; 'tis calling him to be a Witness, whereby his Omniscience, Holiness and Justice is acknowledg'd, when 'tis performed upon just Occasions, and in a solemn manner. But the *Common Swearer* not only calls upon the Great God of Heaven and Earth in the loosest manner, but upon trivial and even sinful Occasions, in his Diversions, and his common Business; in his Quarrels, and in his Lusts, to carry on his blackest Villanies, and greatest falsehoods. So that the *Common Swearer* is not only *Prophane*, but will be often *Perjured*. A Heathen could, it seems, observe, *That from a Custom of Swearing, Men fall into Perjury*; therefore, adds he, *If thou wouldest not be Perjured, do not Swear at all*. A *Common Swearer* must be sometimes perjured, because if you charge him with *Swearing*, he often says, nay swears, that he does not Swear;
and,

and, in truth, tho' there is, I think, little Faith in him, he is not at sometimes sensible of his doing so; now, if he cannot remember the very Act of *Swearing* the next moment after, he could not well be supposed to swear with much (if with any) Consideration; and therefore he is not only *Perjured* in a high degree, in Swearing to what he knows to be false; but he must be so in some degree, in Swearing without Consideration to things he has not a certain Knowledge of, and which are sometimes false; or to do such things which are not in his own Power, which likewise often happens. *Provocation, Passion, or Misfortune*, can't be thought to be a just Excuse for this horrid Sin. Is there any more reason that your Tongue, which God gave you as an Instrument to glorifie Him, should prophane his Name, which is *Holy* and *Reverend*, because your *Dice* will not turn up what you will have them, when you have no more Grace or Wit, than to hazard upon them, in one Night, a great part, if not all the Fortune that your Father, or other Relations, purchas'd with their Virtue, Labour, or Blood, then that you should tear your own Flesh, or stab your dearest Friend, because you are injured by your Enemy, or that your own Sin or Folly hath drawn an Affront upon you? But if these things can't be imagined to be any Excuse for this horrid Sin, what can the generality of such Offenders offer for themselves, who Swear in cold Blood, without any Provocation, in the Endearments of Conversation, in the most trivial Concerns, and without the least Occasion? And surely they do not think *Prophane Swearing* is not the less criminal or dangerous because it hath been so generally used; or that by Mens going by Troops to Hell they shall be Conquerours instead of Sufferers. General Custom can be no better an Excuse for it, than it would be for Bribery, Robbery, or any other Villainy; and we do not think a Distemper less dangerous, because it is universal? The Habit of this Sin is so far from lessening, that

that it aggravates the Guilt of the Offender. And an ill Habit, tho' it be such a one that hath a Foundation in Nature, where 'tis with most difficulty overcome, may be broken, if due Care and Means be used. Now, what should incline any rational Creature (if we should suppose the *Swearer* to be such) to this unaccountable Sin. Other Sins may be committed upon Surprize, a great Impulse of Temptation, either Profit or Pleasure may hurry us into them against our settled Principles, but we did not commit them to defie God, or affront his Laws; to shew our Contempt of Religion, or to be in Fashion: But no Man is either born with, or can contract a *Swearing Constitution*; and 'tis a common Observation, that 'tis a Sin without *Pleasure*, without *Advantage*, and therefore without any just *Excuse*. The *Swearer* seems to court Damnation without any Consideration; to serve the Devil without any kind of Reward from him; to provoke his God, and lose his Soul, almost without the Excuse of a Temptation: Indeed there is so little of the *World* and the *Flesh* in this Sin, that it seems the Devil's Work, more than most other Sins; a more immediate Effect of his Instigation. So that, on all these Considerations, *Swearing* seems to have a particular Malignity in it, and the Custom of it to proceed from a very bad or a feared Conscience. But besides the Offending of God, the Injuring of our Souls, and the Affronting of Sincere Christians, (in an Age that pretends to good Breeding) by treating that God with Indignity that they Honour and Worship, and the giving an ill Example to others, the common Practice of this Sin under any Government, is a manifest Dishonour to it, is a great Reproach to such as have Power and opportunity to suppress it, and neglect to do it, and is exceedingly injurious to Civil Society; for whilst *Oaths* are reckoned the greatest Securities of Government, if they are once rendred slight and common, (as nothing seems to tend more to it, and to lead Men so directly to *Perjury*,

F 2

than

than this Practice of *Prophane Swearing*) the *Magistrate* very much loses his hold of the Consciences of Men, and there is very little hopes of Justice from one another. So that *Prophane Swearing* is not only a high Affront to Almighty God, but is moreover a great Offence against Government, against the Peace and Welfare of Mankind, and does therefore, upon civil as well as religious Considerations, justify our Resentments against it, and require our utmost Care to root it quite out from among us, as hath been of late successfully endeavoured, by the Execution of the Laws of the Nation against it, which surely it becomes good Christians to assist Magistrates in the doing, by bringing Informations to them of this horrid Sin.

CURSING.

CURSING hath a near Affinity to this Sin: To what a pitch is the Degeneracy of this Nation risen? To what a height of Wickedness may Men arrive, who have once made a Shipwrack of a good Conscience? And how monstrous and contemptible does Sin render that Creature who is defined by his Reason? Now, what shews all this more than the Prevalency of this Sin, and that beforementioned? Does *Nature* teach us to love one another? And does *Religion* require us, upon the indispenfible Condition of our own Salvation, to forgive our Enemies, and command us to bless those that curse us; And can Men and Christians prevail upon themselves, on the slightest Occasions, to belch out horrid Curses against one another, nay, to imprecate Judgments upon one another in the way of Address, and without any Provocation! How monstrous is it for a Christian to accost his dearest Friend with calling upon his God to Damn him, or the Devil to take him! Is this the Account that these Men give of their Christianity,

stianity, to pray to God for those things on themselves and others which He commands them most to fear? Of their belief of Everlasting Pains, to wish themselves and Friends in the midst of them? Why will not these poor Wretches let Gods Justice alone! May it not overtake them soon enough? Why will they solicit his Wrath? May it not fall heavy enough upon them? Is not Eternity long enough to suffer infinite Misery? We are told in the Holy Scriptures, that *the Devils believe and tremble*, Jam. 2. 19. and they are represented as beseeching our Saviour *not to torment them before their time*, Mat. 8. 29. But we have those that have the Confidence to pretend themselves Christians, that call for Damnation upon themselves and others, to shew their Breeding, and as if *Oaths* and *Imprecations* would qualifie them for Heavenly Praises! Do they think they have not Sins enough without these unaccountable ones of *Prophane Swearing* and *Cursing*? yes, poor Wretches, they will think they have, if ever they are awakened to a sence of them in this World, or feel the Effects of them in another; but the Truth on't, I conceive, is, they do not believe, or at least seldom consider of a future Judgment, and therefore to ask these Men what they think of themselves, it may be supposed to be hardly proper: But surely they that know what Religion is, find it very difficult to guess by what Arguments these Men can prove themselves to deserve the Name of Christians, and think that they have great Reason to fear, that if they are thus suffered, with Impunity and Countenance, to prophanely *Swear*, and *Curse* one another, the righteous God will send his Curses upon us, as well as them, and *our Land will mourn*, Hosea 4. 3.

If these Sins of *Prophane Swearing* and *Cursing* were not taken up entirely without sence, a Reflection upon the Absurdity of them, as that Men act herein so unaccountably as to affront and provoke God at the same time that they own Him, by their Appealing to Him as a Witness,

or Imprecating his Judgments, might make Men that did not bid defiance to all Reason, ashamed of them, and might prove a Cure for their Frenzy; and where these Sins are not owing to hardened Consciences, the serious Consideration of the Evil and desperate Madness of these Practices, together with the frequent Thoughts of God's Presence, as a Judge and a Witness of our Actions, might, by God's Grace, with the use of Prayer and Watchfulness, prevail upon Men not to dishonour the Great and Glorious Name of God, which they pray, in the *Lord's-Prayer*, if they ever use it, may be *Hallowed*; and to employ their Tongues in such Spiritual Exercises as are proper for such as hope to be employed in Eternal Praises with the Heavenly Host of Angels, and the Souls of the Just made perfect, which surely they cannot think the *blackest Oaths* and the most *horrid Imprecations* can be, which are contrary to plain Commands, expressed in *Levit. 18. 21. Thou shalt not profane the Name of thy God.* In *Matt. 5. 34. But I say unto you, Swear not at all.* In *Jam. 5. 12. But above all things, my Brethren, swear not.* And in *James 3. 10. Out of the same Mouth proceedeth Blessing and Cursing, My Brethren, these things ought not so to be.*

DRUNKENNESS.

DRUNKENNESS is a Sin which hath long been called a *Voluntary Madness*, and which our Law for the Suppressing of it terms the *Loathsome Sin*; and it well deserves these Characters, since it deprives us of our Reason, and levels us with the Beasts. It is not only a Transgression of the Law of God, and the Law of the Land, but

but a Violation of the Law of our Nature. *Drunkenness* debases the Mind, darkens the Understanding, often drowns good Natural Parts, breaks the strongest Frame of Health, beggars other Families besides his own that is guilty of it. It betrays Trusts, exposes Men to Quarrels, dissolves Friendships, brings Men to Contempt, and a Multitude of Inconveniencies; is the great Inlet to other ill Courses, and almost all kinds of Wickedness, as it must be when Men, disarmed of their Reason, seem to be let loose to almost all those Sins to which they are either by Nature or Custom enclined, or can easily be exposed. And what Company, or rather, what a Disturbance and sad Spectacle is any one in such a Condition, in which he can neither *speak*, nor *think*, nor *walk* as a Man, nor *behave* himself in any wise as becomes a Rational Creature, and much less as a Christian, and is not only always loathsome, but generally rude, and sometimes desperate; in which Condition, in short, he is the Grief and Shame of his Family and true Friends, the Scorn of his Enemies, and a Terror to those that are near him, and seems therefore to be more fit to herd with Beasts, than to associate with Men, unless it be with such as have degraded themselves in the same manner from their Reason with him, by which they share in one another's Guilt?

This, I conceive, reaches in some proportion to other degrees of Excess, tho' Men should not drink to that heighth, as totally to deprive themselves of the Exercise of their Reason; the frequent Effects whereof are irregular Passions and Actions, the inflaming Mens Lusts, the firing of the Blood, the Loss of invaluable Time, the abusing of God's good Creatures, and the making our selves unfit at least for his more solemn Service, if not for any religious Act. And shall it be reckoned, by any that would be called Christians, an Indication of a sociable or generous Temper, or a matter of Triumph and Diversion, for Men to act so far the part of the Devil, as to

tempt, ensnare, and betray one another, by Example, Persuasion, or any of the Methods of Drinking that have been, and still are, too common and applauded among us, into so loathsome a Condition, and into so heinous a Sin?

And is it possible for such Persons as keep publick Houses (*Taverns, Inns, and Ale-Houses*) to think they are not guilty of great Impiety, who, for the Promoting of their Trade, do not only serve their Guests with their Liquors to their Excess, and often to the Ruine of their Families, but supply them with them, and tempt them, by keeping them Company, or otherwise, to downright *Drunkenness*, after they are under visible Disorders from Drinking? If a Heathen by the light of Nature could say, *It matters not whether thou art accessory to the Sin, or committest it thy self*; what Excuse can Christians offer for themselves, who, being plainly and strictly obliged by their Religion to encourage and assist their Fellow Christians in the way of their Duty, and to further their Salvation, according to their Abilities and Opportunities, do entice and ensnare their Friends and Companions into this, or any other Sin, and then make their Neighbours Sin their own matter of Triumph; who find, in the Word of God, a *Woe* expressly denounced against *him that giveth his Neighbour Drink; that putteth the Bottle to him, and maketh him drunken also, that he may see his Nakedness*, Habbak. 2. 15. and who, as the Apostle says, *knowing the Judgment of God, that they which commit such things are worthy of Death; not only to the same, but have Pleasure in them that do them*, Rom. 1. 32.

This Vice of *Drunkenness* is moreover the Cause of many Evils to the Publick, as it provokes God's Displeasure, and shortens so many Mens Lives; as it unfits Men for Publick Business, besots and makes useless, and often very mischievous, Men, whose great Capacities, and other Endowments, might render them highly serviceable to a Nation, if they were not given up to it. We are told, that

Philip

Philip King of Macedon would not make War against the *Persians* when he heard they were such Drinkers, saying, *That alone would ruine them.* And that *Cato* used to say of *Cæsar*, *That he alone came Sober to the Overthrow of the State.* And that when the old and famous *Grecians* addicted themselves to Drunkenness, they much decayed in their Parts.

All which foregoing Considerations will surely demand the high Indignation of Governours and Magistrates against it, and their great Concern for the Suppressing of it; and do give private Persons great Reason not only to applaud, but to join in the Pious and Noble Undertaking of such Persons as are so successfully engaged in *Societies*, in the several Parts of this Nation, and in our Neighbouring Kingdoms, for the running down, by regular and prudent Methods, this and other Vices that are reigning among us.

And now what just Excuse for the frequent Commission of this Sin of *Drunkenness* is Importunity or Example, any more than 'twould be for the doing any wicked Action, even the drinking of Poyson for Perswasion, or Company's sake; which will not more certainly kill Men, than Intemperance does Multitudes of Persons?

The means to keep from this beastly Sin, next to the frequent Use of fervent Prayer, is, I conceive, carefully to avoid the Occasions and Temptations that are apt to betray us to it, which I take to be the great Rule for the keeping from most other Sins; to observe the Apostle's Admonition; *1 Cor. 5. 11. Not to keep Company with any Man that is called a Brother who is a Drunkard. Prov. 23. 31. Not to look upon the Wine when it is red, when it giveth its Colour in the Cup,* as *Solomon* advises, and as the Proverb that concern'd the *Nazarites* (who were under a Vow not to drink Wine) directs; *Go about, go about, O Nazarite, and do not come near the Vineyard.* To consider the Baseness and Bestiality of it, with its fatal Consequences in
this

this World, described by Solomon; *Prov. 23. 29. Who hath Wo? Who hath Sorrow? Who hath Contentions? Who hath Wounds without Cause? Who hath Redness of Eyes? They that tarry long at the Wine, &c. Ver. 33. Thine Eyes shall behold strange Women, and thine Heart shall utter perverse things.* To set the Image of one that is drunk before our Thoughts, as the *Lacedemonians* of old did a drunken Slave before their Children, to deter them from so odious a Vice. And lastly, to remember, that the holy Scriptures not only strictly forbid and condemn this Sin, but expressly acquaint us, that those who allow themselves in the Habit of it shall be excluded from Heaven; *Gal. 5. 19, 21. The Works of the Flesh are manifest, Envyings, Murthers, Drunkenness, &c. of the which I tell you, that they which do such things shall not inherit the Kingdom of God.* And again, *1 Cor. 6. 9, 10. Nor Thieves, nor Covetous, nor Drunkards, &c. shall inherit the Kingdom of God.*

UNCLEANNES.

UNCLEANNES may be justly accounted one of the *Crying Sins* of this Nation, since it hath so generally prevailed, and hath, I fear, met, in this City, to its Dishonour, till of late, with as great Allowance, by the Connivence and Negligence of Magistrates, as almost in any Christian Country that is most Infamous for it; and hath been carried on in our Streets, and in the Sight of the Sun, with an Impudence perhaps not to be parallell'd in any.

And the general Connivence at this Sin is a Matter of more just Scandal to a Protestant Nation and City, because

cause all Christian States have, as I take it, not only cast a Reproach upon the Sin of *Uncleanneſs*, but most, if not all civilized Nations, have agreed to endeavour to suppress among them some kinds of this Sin by infamous Punishments; and some other Instances of it, which are not only common, but a Matter of Triumph among us, by Death. And even in this Nation, in the times of Popery, infamous Women were not, we are told, allowed the Rites of the Church whilst they were alive, and were denied Christian Burial when they were dead.

One might be apt to think, that there should not need much more to be said to perswade Men to keep from the heinous Sin of *Uncleanneſs*, and to engage such as have any due regard to the Interest of their Religion and their Country, as well as those that are in Authority, to endeavour to do their utmost to extirpate it, by informing the Magistrate of it, or otherwise, for the bringing such as are guilty of it to exemplary Punishment, than to desire them to consider, that 'tis a Sin highly offensive to Almighty God, and as History informs us, hath been a means of drawing down his Judgments on Nations, Cities, and private Families; that 'tis destructive to Health, Industry, and Courage; that it defiles and divides Houses, and corrupts the Blood of the Nation. In short, what Mischiefs it brings on the Publick; and what Injury is it to the Estates and Reputation, to the Persons and Posterities, to the Souls and Bodies of those that indulge themselves in it: How much more difficult is it to recover from a Habit of it, than from most, if not any other Sin; (which they more especially would do well to think of, who wilfully allure and ensnare innocent Persons into this dreadful Sin, by any of the various kinds of sinful Practices that are so much used in this loose Age,) to what other Enormities it leads a great part of Mankind; to Oppression, Theft, Robbery, and Murther, &c. to a sudden, and
often

often to an infamous Death, and, at last, to the Place of Unclean Spirits in Everlasting Misery. The Holy Scriptures telling us, that *Whoremongers and Adulterers God will judge*, Heb. 13. 4. That *neither Fornicators, nor Adulterers, nor Abusers of themselves with Mankind, shall inherit the Kingdom of God*, 1 Cor. 6. 9. That *no Whoremonger, nor Unclean Person, hath any Inheritance in the Kingdom of God and of Christ*, Eph. 5. 5. That *the Works of the Flesh are manifest; Adultery, Fornication, Uncleanness, Lasciviousness, &c.* and that *they that do such things shall not inherit the Kingdom of God*, Gal. 4. 19. 21. And that *Whoremongers, among others, shall have their part in the Lake that burneth with Fire and Brimstone*, Rev. 21. 8. Which Sin and Punishment those who would avoid may, with the foregoing Considerations, take the following short Directions, *viz.* to apply themselves to a strict watch over their Thoughts: to the frequent Exercise of Prayer, and proper Methods of Mortification and self-denial; to avoid Idleness, and to shun all Temptations to this Sin, all the Incentives to Lust, the immodest Representations of our lewd, prophane, and abominable Play-Houses, the Reading of lewd Books, and lastly, all Familiarities, if possible all Conversation with wanton Women; not to *come near* (as Solomon directs) *the House that is the Way to Hell, going down to the Chambers of Death*, Prov. 2. 18. Who says again, Prov. 7. 27. that *the House of a Harlot inclineth unto Death, and her Paths unto the Dead*; and that *none that go unto her return again, neither take they hold of the Paths of Life*, Prov. 2. 19.

And now having, in a few Pages, laid before *Prophane Swearers and Cursers, Drunkards, and Unclean Persons* their Guilt and Misery, and the fatal Consequences of their Enormities to the Publick, it may without Immodesty be ask'd themselves, whether such as bring them to Shame and Punishment, be they Magistrates, Inferior Officers, or Private Persons, for the promoting of their Reformation,
and

and the Welfare of the Community, do not therein act agreeably to their Religion, and particularly with great Charity towards them; and therefore whether they do not deſerve their Kindneſs and good Opinion for their ſo doing: but whether ſuch unhappy Men that live in theſe wicked Practices will allow this or not, we may ſurely appeal to all that allow the Authority of the Holy Scriptures, and have a juſt ſenſe of the Obligations that our Religion lays upon us, whether ſuch Perſons do not behave themſelves as Chriſtians, and uſeful Members of the Community, who engage themſelves in *Societies*, or uſe any other proper Methods for the Suppreſſing theſe Enormities, by the Execution of the Laws, without which, ſad Experience may convince us, that the gentle Methods of *Perswaſion* have too little force, inſomuch, that had there not been among us, for ſome Years paſt, *Societies of Reformation*, who have brought ſo many Thouſands of *Prophane* and *Debauched Perſons* to condign Punishment, it may not be eaſie to imagine, to what a degree all kinds of *Impiety* and *Debauchery* would have prevailed in this Nation. And the wonderful Succeſs of theſe *Societies*, and the mighty Advantages that this Kingdom hath receiv'd from them, one would think, ſhould encourage and engage both *Magiſtrates* and *private Perſons* to more Zeal in this bleſſed Work, and ſhould not fail to bring thoſe that are instrumental in it great Eſteem from the Friends of Religion and Virtue.

Theſe Three ſhort Diſſwaſives againſt Prophane Swearing and Curſing, Drunkenneſs, and Uncleanneſs, are printed ſingly, and in half a Sheet of Paper, that they may be made up in the Form of Letters, and directed to any Perſons when they are inform'd againſt, or are brought to Punishment for either of theſe Sins by the Magiſtrate, at which time the giving or ſending of theſe Papers to them may be moſt likely to promote their Reformation.

The

The Presentment of the Grand-Jury for the City of London, at Justice-Hall in the Old-Bailey, the 4th day of June, 1701. and Ordered by the Court to be Printed.

THIS Honourable Court having taken Notice, in the admirable Charge given to us, of the great Advantages which this City hath received from the Zeal and Industry of those Gentlemen and Citizens, who, in and about this City, are concerned in Societies, for the promoting more effectually the Execution of the Laws against Prophaneness and Debauchery, in pursuance to His Majesty's Proclamations, and who have received the publick Approbation of many Persons in high Stations in Church and State.

We the Grand-Jury of this City, do think it becomes us to return our hearty Thanks to those worthy Persons who are thus engaged in Societies, for the Promoting a Reformation of Manners, so absolutely necessary to our Welfare; and we hope their engaging so heartily in this Noble Design will be an Encouragement to others to join with them, for the Effecting a more general Reformation.

The Presentment of the Gentlemen of the Grand-Jury for the County of Middlesex, on Monday the 2d of June, 1701. to the Court of the Kings-Bench.

HIS Majesty by his repeated Proclamations having taken Notice, with great Concern, of the open and avowed Practices of Vice and Prophaneness in this Kingdom, to the high Displeasure of Almighty God, and great Scandal of Christianity, and that this hath been occasioned in a great measure by the Neglect of putting in Execution those good Laws which have been made for the Suppressing and Punishing thereof.

And His Majesty having strictly charged and commanded all his Subjects, in their several Places and Stations, to be very vigilant and strict in the Discovery and effectual Prosecution and Punishment of all Persons who shall be guilty of Blasphemy,
prophane

prophane Swearing and Cursing, Excessive Drinking, Lewdness, Prophanation of the Lord's-Day, or other dissolute, immoral or disorderly Practices, as they will answer it to Almighty God, and upon pain of His highest displeasure.

And we the Grand Inquest for this County, having received an Excellent Charge from this Honourable Court, enjoining our Enquiry into the Matters aforesaid. We think our selves obliged to take Notice of the great Advantages which this County hath received from the Zeal and Diligence of good Magistrates putting the Laws in Execution against Prophaneness and Debauchery, and likewise of those worthy Gentlemen and Divines, who in this County meet in Societies, for the effectual assisting them therein, and who have been encouraged thereunto by the publick Approbation of many of the Lords Spiritual and Temporal, and Honourable Judges.

Yet notwithstanding, through the Negligence of Constables, Head-boroughs, and other Inferior Officers, the Execution of the said Laws is very much obstructed, to the great Encouragement of Offenders, and Prejudice of the Publick.

We do therefore present such of the Constables and Headboroughs as we have found negligent in the Execution of their Offices.

The Presentment of the Grand-Jury of the County of Buckingham, at the Assizes held for the said County, 1701.

BEING encouraged by His Majesty's Proclamation now read to us, as also by your Lordship's most excellent Charge, we the Grand-Jury of the County of Bucks, do think we can do no less than to take Notice of the several Societies erected for the Promoting of a Reformation of Manners; and particularly we desire to return our hearty Thanks to those worthy Gentlemen and Clergy who meet Monthly at Wendover, in the said County, in order to effect the same. And we hope their appearing in so pious a Design, will animate others to come in and join with them. And this we present as the particular Sentiment of us, whose Names are hereunto Subscribed.

ADVER-

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